y at Faim-

1. 11 -No. 29 --- Whole No. 1019.

ken a hasty view of the constitu nd of the diversity in they are justly chargeable to emarked upon the we have fearlessly ventured g happiness in time, or securing We have gone farther, and de-

ss of people in the most mations of Europe, are in as the slaves of the that truth required to go uniority of our slaves. d that slavery is an evil, just We also maintain that it is the ecause the slaves live among hey have the most efficient do it most effectually, to use ng the condition, and prothe slaves. Among on this point. That the upon our benevolence and promote his happiness? And emind our Northern friends, Ity hound to do the same for all av be in no better condition : not diminish, it does not

should be immediately turned

by posterity. at some future day, they at some future day, they fit for freedom, and, that operations of the system y ever can become fit

ral, and of their rse, but they would, at of them, be an intolerable We have seldom, if ould keep any property, if left to themselves, sink nd misery the most deplor-Talking not long since with ed minister of the Methoe shall only atelled to leave home for

crop falling far short of what he had left them—not a ball of cotton in the fields—all destroyed and baried up in the grass. They had sunk him five hundred dollars! This is a correct picture of what the whole South would exhibit, if the whites were to give up their lands, their houses, every thing they possess to the negroes, and just leave them to themselves for nine months. That there would be a few exceptions, is probable, but claims no consideration. It is and just leave them to themselves for nine months. That there would be a few exceptions, is probable, but claims no consideration. It is by a multiplicity of facts and experiments similar to the above, all leading to the same conclusion, all exhibiting traits in the character of the negroes, rendering them unfit for freedom, which makes it morally certain that liberty would be to them the greatest of curses. It is facts of this nature, that change the opinions of men coming from the North to the South; together with the removal of those false notions which they had formed of slavery.

The facts which prove the inferiority of the negro race, to that of the European, are as visible, palpable, and conclusive as are those external marks, which prove the race to be different from the European race. How far this inferiority may be removed, we do not pretend to say. It is enough for us to know, that as yet, it is so great, that the slaves cannot be placed under a free government. The only idea which they have of liberty, is that of freedem from labor, from all restraint,—the privilege of indulging in the subdense and of sections.

they have of liberty, is that of freedem from laman in the North, in England,
my other part of the world to des much interested in the tempohappiness of the slave in the
in that of the negro in the wilds
the victim of poverty on the soil

But we cannot admire either
benevolence of the Dives, who
dying Lazarus at his door, to
aree the daty of benevolence in
see, of whose circumstances he
sion to which we can come. Suppose they are from all the facts before us, is the only conclusion to which we can come. Suppose they are not removed from among the whites, their intercourse with, and the public opinion of, the whites, may in some measure prevent them from sinking into a savage state. But there is an immoveable barrier between them and the whites, a boundary which they never can passadistinction which cannot be removed—one which must forever prevent them from rising to the same degree of elevation, and from enjoying the same or equal privileges. Two races in all respects so different, never can unite, cooperate, and be equal under the same governoperate, and be equal under the same government, and upon the same soil. Legislation can no more make them equal, than it can change the color of their skin. Living among the whites, then, as a distinct, and very inferior race, they are destined to be forever servants of servants. Now we maintain that there are numbers of whites. whites in other countries, and many even in this, whose condition would be better, their conduct much better regulated, their wants much better provided for, than they now are, if they were the provided for, than they now are, it mey were as slaves of a humane master. The question then is, does not this hold true with regard to the great majority of the blacks, who, left to them-selves, would have so many obstacles to en-counter? It is beyond all doubt that they never can rise to an equality with the whites. Will can rise to an equality with the whites. Will they not approach much nearer to it, under huthey not approach much nearer to it, under humane masters, than they possibly can do under their own management? In our last, we showed that many of them—a considerable portion of them, under the system of slavery, rise above a considerable portion of the whites. We have now shown that as a people they never can rise to an equality with the whites as a people. We say the system of slavery can be improved of society, if these men had applying the many sources of society, if these men had applying them at liberty to spend injunctions of Scripture, at its of man, calculated to pro-excite the wicked passions, and by fire and sword, and sampalling scenes of bloods. come, when freedom will be a blessing to them and not a curse, we are persuaded that the peo-ple of the South, ever distinguished for geneand not a curse, we are persuaded that the peo-ple of the South, ever distinguished for gene-rosity and magnanimity, ever ready to sacrifice interest to principle, and ever foremost in the defence of human rights, will exhibit to the world proof most conclusive, that they are not the selfish and unfeeling tyrants, they have been styled by ignorance, mock philanthropy, and fulse sympathy.

false sympathy.

We have merely alluded to the class of eman cipators, who propose to colonize the slaves, to show how ruinous to the slaves would be the result. To Colonization intended to remove free persons of color, or even such slaves as may be liberated by their masters, we have no ob-jection. We say, go on with your experiment, jection. We say, go on with your experiment, try it effectually, upon so small a scale there is no great deal at stake. Besides, we are not responsible for the result. But to colonization as an Abolition measure we are opposed. Because it would be the ruin of the slaves, because it claims for the slaves, occasing the claims for the slaves not only the capital of the whites employed in making them what they are, but it demands all the rest of their property for the purpose of transporting and supporting the slaves,—in a word, because it proposes to rob the whites, and destroy the slaves; and lastly, because it is attached. use, it is utterly impracticable, known and to be absurd by, we presume, most of the conclusive reasons. And, tail upon this point, we refer to Dew's essay on the subject. A few more articles will bring us to the conclusion of the discussion.

For the Boston Recorder.

ERRONEOUS VIEWS OF SLAVERY. Error may, in the providence of God, be overruled for good, but its natural tendency is only evil. Could this principle be kept steadily in mind, many of the exciting topics of the day would lose a portion of their interest to certain minds, but the cause of virtue and benevolence would endeave with a more uniform course. would advance with a more uniform course. This principle is especially applicable to the discussions respecting southern slavery. Chains, and fetters, whips and dungeons, are doubtless exciting topics, and, when employed in declarations of the control of the course of mation, they may produce a strong impression upon the imagination. Did the evils of slavery upon the magnation. Did the evis of share consist principally in these things, they would be properly exhibited in the front rank, in every attack which should be made upon its strong holds. But no man, who is tolerably acquainted with slavery as it really exists, needs be told, that these are not its prominent evils, and to dwell almost exclusively upon its accidental accompaniments tends to divert the mind from such as evils are not only far greater, but are inherent and inseparable from the system.

My attention was recently drawn to this sub-

In the stated his to them, you see I am jet, in consequence of accidentally meeting I must either leave you loy some one to oversee of the Belkanp Street Sabbath School, in this me one that would not observe. Would it not be told, is composed of colored children, to whose ves under the direction of instruction a number of our citizens have de man,) and do without an voted themselves, with a very commendable man,) and do without an other is plenty of corn; enty of meat. You have kee,—land open, fields in charge the doctrines of Christianity, and in yellow the discontinuous charge the doctrines of Christianity, and in denty of tools to cultivate them rank, is that you make plenty ves, that at the end of the year as I leave you. In the fall, out of repair, his hogs and for starved to death; the new large response of a Sabbath School, the promotion of Christian piety and benevolence, to purpose secular or political, and especially should

tion of the south, there is reason to fear that, instead of being a nursery of piety, the school would become the source of fainticism, by so much the more dangerous, as to the natural malignity of the human heart, would be added the cherished associations of religion.

Several of the odes which were sung at this celebration were composed by a teacher, and in general very creditable performances. There is however one of these, which seemed to me especially objectionable, as tending to convey sentiments essentially crroncous. To the inquiry, put in a preceding stanza, whether there is any child in this land, who does not join in the festivities of this day of liberty, he replies, Yes, the poor slave, in silence pines,

Yes, the poor slave, in silence pines, And weeps and moans And in the next stanza,

Could rend thy chains, and set thee free;
Now in this representation there is not even the semblance of truth. The condition of the slave is sad; but he himself, upon each anniversary of American Independence, is full of mirth and joy. The day is to him a holiday, and though others may "pine in silence, and weep and moan" on his account, his mode of spending the day is widely different. All who have spent a fourth of July at the south, will hear me witness that, whoever else is sad on that day, the crowds of negroes who fill the streets and public places are not of the unhappy number. Difficult as it may be for some of our exclusive philafricanists to conceive of the fact, streets and public places are not of the unhappy number. Difficult as it may be for some of our exclusive philafricanists to conceive of the fact, I can assure them I have past many such anni-versaries in the midst of slaves, without hearing the clanking of chains or fetters, and without observing any sad or even grave countenance, except occasionally that of a care-worn white man man.

The intellectual and moral nature of man is degraded by slavery, and it is of the very nature of this degradation, that he becomes insensible to the more important evils of his situation, and is merry, while others are sad on his account, and laughs and sings, while they mourn and weep.

THE WEST INDIES.

It is difficult to satisfy one's self respecting the present state and prospects of the British West Indies. The best informed speakers at a The nest morner speakers at a late meeting of the supporters of emancipation, held at Exeter Hall, London, at which 3000 per-sons are said to have been present, did not agree. The meeting was called to devise measures for the relief of the negroes in the West Indies, in consequence of the entire failure of the apprei ticeship system to accomplish the good that was

Lord Brougham presided. In the course of his remarks on taking the chair, he said:— "Slavery is put down by law in all the British settlements, but it is put down with a postponesettlements, but it is put down with a postpone-ment of the enjoyment of perfect liberty by the negro. You cannot say he is free; but he is to be free. You cannot say his emancipation has been accomplished, but his emancipation has been decreed." As long as slavery should ex-ist, even "in the mitigated form of apprentice-ship," it would be the duty of the British public

"Is it not melancholy as it regards France—
is it not unspeakably mournful—nay, is it not
absolutely monstrous (I use the term without
meaning offence,) as regards America—is it not
matter of the profoundest wonder, that in a
country which boasts of being the freest (and,
politically speaking, it is one of the freest) on the
face of the earth, should be the country which
seems to cling the most closely to the slavery of
the negroes, a slavery which, when compared
with the fetters which they (the Americans) so
nobly burst asunder, in their resistance to the
oppression of the mother country, may be compared to straws laid upon the back of a camel?
Can this endure—can such an anomaly be per-Can this endure—can such an anomaly be per-petrated—can so gross, so violent, so egregious an inconsistency continue among 13,000,000 of enlightened men? I pronounce it impossible. I have always stood forward as the fast friend of America. I have no doubt that the advice I now give here in a spirit of candor and friendship, will be received by her in the spirit in which it is offered."

Mr. Fowell Buxton, M. P., was the next

Mr. Fowen Buxton, Mr. F., was the next speaker. He eulogized at great length the working of the Emancipation bill. This called up Mr. George Stephen, who, in a long animated speech, opposed the notion that things were going on well in the colonies. We have room for only a few paragraphs: "My Hon, friend has left to me the inviduous and wear issue to ke, of dispulling all the arrega-

ome task of dispelling all the agreeable teelings with which we are apt to contemplate the successful result of a long and painful contest. He has told you of many things very pleasant to hear; he has shown how all the predictions of our enemies have been flashfied by the event; but he has left it to me to discharge lishman, as he was going with extreme reluc-

"" At least we have abolished the cart-whip, says Mr. Buxton. Your Lordship will be astonished to hear, that directly in the teeth of the humane intention of the Legislature, not only is it not abolished, but to the outrage of decency, in positive violation of the Imperial Act, it has been applied, under the sanction of the local government, to the persons of females in the public streets! By the very last packet, within these three days, I have received a letter from a highly respectable man, a member of the Assembly at Dominica, Mr. Fadelle, giving me the full detail."

How a whole I have authority for stating, though

sensity at Dominica, Mr. Fadelle, giving me the full detail."

"My lord, I have authority for stating, though the official reports are not yet given to us, either for the facts I have related, or those that are yet to come, that never did flogging prevail more, even in the days of slavery."

"One Portland desired his apprentice to go down to some particular spot; the man obeyed with reluctative, and Portland durged him forward with the hut of his gun. The man still hesitated, and the ruffian reversed his piece and shot him dead! He was convicted, and what was the result? a sweet proof of the reform of colonial feeling, he was sentenced to nine months' imprisonment! Another man, Kennedy, found his female apprentice assisting in killing a pig during her master's time. He called her, and she, anticipating her fate, ran away. Kennedy discharged one barrel of his gun at her, and lodged the contents in her leg and thigh. The poor creature still ran on, and contrived to whom I am indebted for the fact, and after much

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scramble through a hedge. He then discharged the second barrel, and thus compelled her to surfender herself. She was sent to work wounded as he was, without medical aid or examination, and he was tried and acquitted. Braikentides, a book-keeper, heard some apprentices singing praises to their God, in a negro hut. Conscience makes cowards of us alf, and the man immediately suspected treason. He ran to the hut with his gun in his hand, and while the poor crentures rushed out of the window, he discharged his piece through the door, wounded two, and killed a third! The result is as yet walknown, but he was suffered to go at large by a local magistrate, escaped on board a ship, and was recaptured at Kingston. Mouchette had an old apprentice who lost his wife. The poor fellow begged for leave of absence to bury her; it was refused, but in his own time he began the grave. The next day he resumed his petition, and was again refused. The lody became offensive, and the poor apprentice absented himself without permission, to discharge his melancholy task. Mouchette thereupon set his dogs upon his vicim, who made five lacerated wounds upon his vicim, who made five lacerated wounds upon his legs, and thanks to the gentleness of reformed colonial tribunals, escaped with a fine of 100t.!

"No cook is now allowed to dress their breakfasts, in the field—no water is now brought to

No cook is now allowed to dress their break-No cook is now allowed to dress their break-fasts, in the field—no water is now brought to quench the thirst of apprentices laboring for nine hours together under a tropical sun! Even the mothers, who heretofore could leave their infants in the shade of a neighboring tree, under the care of the appointed nurse, must now carry them while at labor, on their backs, and if they intermit their work to sackle them, were the intermit their work to suckle them, must make up for the waste of their employers' time, by extra labor during their own! I could not believe in the possibility of these little traits of petty spite. I minutely interrogated the magistrate to whom I have allided, as to the motive, and Is whom I have alluded, as to the motive, and I should have found equal difficulty in crediting his explanation, had he not assured me that he had already laid it on the official table of the Colonial Office. He avers that the explanation of all, is the desire to irritate the wretched apprentice slave into a revolt that shall justify a second declaration of Martial Law!!!"

Mr. Buckingham, M. P., mentioned some facts strandy correlevative of these strengths extremely.

Mr. O'Connell followed with a very severe denunciation of the United States, for slave-

Religious.

For the Boston Recorder POPERY AS IT HAS BEEN, AND IS, AND WOULD BE.—NO. IX.

A cursory view of the principal means of pa-pal influence in acquiring, retaining and govern-ing converts, may be of service as illustrating the nature of popery, and preparing us wisely to resist its spread.

to resist its spread.

Confession is first in order of importance. It has been well said, that "popery is the master-piece of Satan, and auricular confession is the chef d'auvre of popery;" and there is, perhaps, some consolation in feeling assured, while consequences. templating the mischievous sway of popery, tha Satan has here exhausted his ingen ist, even "in the mitigated form of apprenticeship," it would be the duty of the British public "to see that the oppressor shall not by one hair's breadth exceed the bounds that the law has prescribed." He proceeded to urgo the necessity of a Parliamentary inquiry into the working of the apprenticeship system, in order that, if necessary, the emancipation law may be amended in that particular. He concluded with some remarks on French and American Slavery. He said:

"Is it not melancholy as it regards France—is it not unspeakably mournful—nay, is it not absolutely monstrous (I use the term without nothing more that he can do. By auricular con worship and serve the creature more than the Creator. It attracts multitudes into the church, simply because they would rather confess to man than to God. But however attractive it man to to do. But nowever attractive than to to do.

may be to the laity, it is an engine of resistless power in the hands of the clergy. It acquaints them with every event of one's life—nay, every secret of his breast. And who is independent, free or safe, when every thought is laid open to the inspection of his fellow-man?

But more; confession is an essential condition of absolution and as none but the wriest can

of absolution, and as none but the priest can pardon sin, every Catholic is thus placed at the nercy of his priest, who, by claiming the absolute disposal of his eternal interests, acquires the entire control of his present life. He has but to command, and so terrible is the penalty of disobedience, that he is sure to be obeyed of disobedience, that he is sure to be obeyed. The rich no less than the poor, the prince as well as the pensant, trembles before him. The Confessor of Louis 14th, from whose letter to the Confessor of James 2d, an extract was inserted in a former number, says in a subsequent

part of the same letter, respecting his sovereign:
"Many a time, when I have had him at Confession, have I shook hell about his ears, and made him sigh, fear and tremble, before I would give him absolution. Nay, I have made him beg for it on his knees, before I would absolve him." He proceeds to say, that the only condition on which he consented at length to give

the event; but he has left it to me to discharge the vexatious duty of showing that our own have been verified to the letter! He says that we have "holished the cart-whip," We have not abolished the cart-whip, and I will prove it. He says that we have "prevented a deluge of human blood." I answer, that although we have prevented the recurrence of the St. Domingo tragedies, human blood has been shed, and shed profusely, under the apprenticeship that we have aubstituted for lawery!"

""At lenst we have also lished the cart-whip, says Mr. Buxton. Your Lordship will be assembled to have the directly in the teeth of the lishman, as he was going with extreme reluc-tance to confession, "What can I do? If I neg-

of their souls. What Turkish or Russian op-pression can compare with this!

The impurity of the Confessional is even more shocking than its oppression. It is a school of vice and pollution—a school of mulual instruc-tion, in which all by turns teach and learn more or less, but the priest rarely fails to prove him-self the most experienced and skilful teacher. Mr. John Gordon, a native of Scotland, was cent to a procedure of the priest rarely fails to prove sent to a popish seminary contrary to his wishes, to be educated for the priesthood. After some preliminary steps, he says, "To the Confessional I went, where I must own, that there ressional I went, where I must own, that there was not a corner of my conscience that was not pretty well sifted by the interrogations of the Confessor, by which I learned more sins than ever I had heard of when conversant in the world. However, I came off pretty well, for the only penance I had imposed on me, was to repeat every day for two weeks, the seven psalms, which are called penitential. And because I had apostatized from them, (which he called the sin against the Holy Ghost.) he ordered me to sleep in my clothes for the abovementioned time." sleep in my clothes for the abovementioned time."
So it seems, the Papists have not only discovered precisely what the sin against the Holy Ghost
is, but found a way of forgiving that sin, which hath no forgiveness, either in this world or that which is to come."

To return to Mr. Gordon's account of the

confession, he says, "It is the ordinary dis-course of the priests when they meet, to inform each other what they have heard in confession, and how dexterously they have behaved on such

This I can assert, because I was often present nt such conferences, where the conversation was o indecent, that even an honest pagan would have dusked."—See McGavin's Protestant. The crime of soliciting persons to indecent

acts became so common at one time in Spain, that the Pope was obliged to issue his bull against When this bull was introduced into Spain the inquisitors published a solemn edict in all the churches of the Archhishoprick of Seville, that any person knowing or having heard of any friar or priest having abused the sacrament of ofession, or in any manner having improper-conducted himself during the confession of a confession, or in any manner having improperly conducted himself during the confession of a
female penitent, should make a discovery thereof a shock-by-sibound within thirty days, ogpenalty of heavy consure for neglect. When
this edicit was published, such a number of females crowded to the office of the inquisitor,
only in the city of Seville, to complain of their
Confessors, that twenty notaries and as many
inquisitors were appointed to minute down
their several informations. But these being
found insufficient to receive the deposition of so
many witnesses, and the inquisitors being overwhelmed with the pressure, thirty days more
were added; and this proving inadequate, a
similar extension of the season was granted a
third and fourth time." "And yet, after this
prande of examination, and this accumulated
proof, the holy tribunal, contrary to general expectation, put an end to the business, by ordering, that all these transactions should thenceforth be consigned to perpetual oblivion."—See ned to perpetual oblivion."-See

forth be consigned to perpetual oblivion."—See History of Popery.

The questions propounded to males and fe-males, to all classes, and all ages over twelve, in confession, are too indecent to be uttered, too abominable to be published, even in the fa-mous New York "Journal." Yet while the mous New York "Journal." Let while the political papers can hardly find words to express their indignation at the "shameless McDowall," they refuse, ASSOLUTELY REFUSE, to utter a whisper of censure against the tenfold aboninations of the Romish confessional. The quesnations of the Komish confessional. The ques-tions on the seventh commandment, published by priests in "the Catholic's Manual" at New York, and "the Key to paradise" at Philadel-phia, are too gross to defile the pages of a religious newspaper yet they are purity itself, in comparison with questions propounded in Spain-questions, which are locked up in the Spainish language, and which the vocabulary of an Eng-lish brothel would probably want words to

For the Boston Recorder OLD FASHIONED KINDNESS TO MINISTERS

Among the customs which have come down on our fathers, it is not the least interesting and pleasant, that people express their affection and respect for their pastors by little tokens of Such a course has a tendency to in kindness. Such a course has a tendency to in-crease the interest of a people in their pastor; for it is a principle of our nature, that we feel a deeper interest in those to whose happiness we have in any way contributed,—Such a course tends also to increase the usefulness of a course tends also to increase the usefulness of a minister by the assurance, that he has the affec-tion of his people, thus encouraging him to labor among them; and by the fact that in doing for him in the manner described, their own hearts are more open to receive the truth as presented by him. That such has been the happy effect of the custom I cannot doubt, and some circumstances have recently come up to my observa-tion to confirm the fact.

In travelling in the western part of Vermont,

tion to confirm the fact.

In travelling in the western part of Vermout, in those towns which are richly variegated with hill and valley, and which are spread out along the shores of the Lake, I passed into one, the town of C—, where, during the last year, the minister of Christ was settled, having left the town of M—, in the county of P—, of this state. At the close of the year, his people felt anxious to express their kind feelings, and proposed to visit him on New Year's day. Accordingly on the Sabbath previous, the Deacon of the church amounced the fact to the congregation, inviting heads of families in the afternoon, and the young in the evening. Their object was, in this manner, to form acquaintance with their pastor and his family, and also to express their affectionate regards toward him. They came with glad and joyful hearts, bringing such things as they felt happy in appropriating for his benefit, and for that of his family, and recing in the opportunity of bearing testimon, the respect which they cherished for him The interview was peculiarly pleasant, was conducted with propriety, and closed with a season of devotion. After its close, this beloved pastor found among the articles contributed by

JOSEPH TRACY, EDITOR.

his people, the following:—100 lbs. Beef, 100 lbs. Ham, 40 lbs. Butter, 39 lbs. Cheese, 15 lbs. Caudles, 10 lbs. Lard, 5 lbs. Hyson Tea, 4 Cords Wood, 5 Sheep, 3 Turkeys, 2 Geese, 3 l-2 Bushel Wheat, 5 Bushel Oats, 1 l-2 Corn, 1 Bushel Apples, 9 yds. Flannel, 4 yds. Calico, 5 Pair Stockings, 1 Pair Shoes and 1 Pair Gloves, together with other articles of clothing and o Fair Stockings, I Pair Shoes and I Pair Gloves, together with other articles of clothing and many articles used in the family, beside 23 dollars in money, handed by individuals who preferred in this manner to express the feeling of their attachment. These presents were all independent of the stated compensations afforded the pastor,—and they are not limited to one year only. For as I am informed, it is customary with many of the churches to present them in ry with many of the churches to repeat them in successive years, thus giving pastors renewed expressions of their feelings, and encouraging him to increased exertion for their spiritual and eternal good.

D. S.

For the Boston Recorder MUSINGS AT SEA .- NO. V.

We attempt to show that there is a serious efect in the present method of educating mis-ionary students. The instrument is not fitted

for its end.

The principle here alluded to is one that, by
the consent of all, should ever be kept in view.
Is there not a defect in the education of that
counting-room clerk, who is taught only in the counting-room clerk, who is taught only in the general principles of mathematies? And in the instruction of that Lawyer, who has only a knowledge of the general principles of Law, and that from a Judge of the United States, when he is to practice in England? The Jesuits were not devoid of wisdom, when they established their colleges, 'de propaganda fide,' and other institutions for the express purpose of training an missionaries to subjugate the earth and other institutions for the express purpose of training up missionaries to subjugate the earth to the Pope of Rome. They launched forth holdly in the work, and did not mince the matter by giving their missionaries the same kind of training with men whom they would send forth into civilized Europe. Hence such mea as Xavier, and Ricci, and others, went forth, educated directly for their work, (as Burckhardt and Niebuhr trained themselves for their work of exploring) and what did they not accomplish? China, Japan, Siam, India, Armenia, Africa and America, all at once felt their influence.

The 'present mode' of education, to which I refer, is that practiced at our Theological Seminaries, where the whole drift of the instructions

I reter, is that practiced at our I heological Seminaries, where the whole drift of the instructions is directly to the point of training up the students to be pastors of churches at home. We find no fault with this as a mode of instruction with this end in view. A pastor ought to be trained directly for his sphere. What we claim s, that a missionary, inasmuch as his work is ven more complicated and ardnous, ought to c educated with direct reference to his field of

1. There is a defect in the instructions the mis-

Take the nominal Christian to whom the pastor is sent, and contrast him with a heathen. How much doctrinal knowledge does he possess? Perhaps he has been enlightened by the Holy Spirit—at all events, the light of God from many parter has shone upon him. Hence, in your casonings with him, he will take much for ranted. The Pagan is blind, not only as it rejects true doctrine, but the whole circle of that chence which sheds light upon it. Hence his iows, when you attempt to present to him rath, will be totally different from his who has seen sitting under the word of the correl from truth, will be totally different from his who has been sitting under the sound of the gospel from his youth. The objections and cavits of the latter, too, how different from those of the former! Now the course of Lectures on Systematic Theology is generally made out all along with reference to the views and feelings and cavils of sinners in Christian lands. Often are we instructed how to answer the hardened infidel, the Universalist, the Unitarian, but never the sly Mahometan, the crafty Jew, or the bigoted idolater. Theology in its elements is not given so that the missionary can go out, feeling that he is armed for his work. He feels, as the ship bears him on the briny deep, that he has left the men behind to whom his thoughts were directed during his course in Theology. True, human nature is the same every where, True, human nature is the same every where, Lo! I am with you," is the promise.— This is a source of consolation. But he would feel that a grand defect had been supplied, had he been taught with more direct reference to his work. This objection slightly affects the whole course of Theological Lectures. For a heathen will view every truth in the Bible with a different eye from a nominal Christian. A rears a missionary, would no doubt give to his riews of doctrinal truth a tone and shape far lifterent from that of him who had had his only experience in pastoral life at home, especially instructing a class of missionaries.

vantages.
As to opposing systems. - The true Christian religion stands in a different attitude when a rayed against Paganism, and when against Po ery and infidelity, corrupt Christianity or hometanism. The missionary then must have a knowledge of an opposite system. It should be a complete knowledge. For the pastor is much instructed in reference to the nature and character of the opposing system he has to contend with. Much more, then, should the missionary and this respect. But will not sionary be armed in this respect. But will not facts hear us out in saying, that in Theological Seminaries, usually, there is no regular instruction on these topics?

E. H.

From the Ohio Observer CONGREGATIONALISM IN OHIO.

The Congregational church in Hudson, having long felt the desirableness of an ecclesiastical organization different from any now existing on the Western Reserve, and believing the time has come when the attention of the churches should be called to the subject, have appointed a committee of inquiry and correspondence who would now take the liberty of introducing this subject, through the Observer, by suggesting the following thoughts.

subject, through the Observer, by suggesting the following thoughts.

1. It is manifest that the connection of the Congregational Churches on the Western Reserve with the General Assembly of the Presbyterian church, is regarded by a respectable portion of that body as very undesirable, inasmuch as, in their apprehension, it is a source of much evil.

nuch evil.

2. It is equally manifest that on our part the 2. It is equally mannest that on our part the connection is not profitable. There is no amount of good derived to us from this source, which can counterbalance the evil we suffer in sharing can counterbalance the evil we suffer it sharing with the General Assembly the unhappy collision and consequent sacrifice of brotherly love, which have for some years ufflicted that body.

3. If the connection be to them undesirable, and to us unprofitable, shall it not be discontinued? We believe it should. If so, a new ec-

clesinstical organization is a matter of course.

With reference to a new organization, we are free to declare our partiality to the mode of ecclesinstical government practiced by the Congregationalists of Connecticut, and believe it to the most Scriptural, most safe, and in the results the most happy mode of church govern-

STON RECORDER THANIEL WILLIS, Pr.

dy 17, 1885

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BIRNEY'S FACTS.

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"duty" of the

ment now existing. But while we thus avow our partiality for Connecticut Congregational claim, we are inclined to the belief that the congregation of which we speak should have reference to the exigence of time and place, rather than to the strict letter of any existing model. Any organization based on the fundamental doctrines, of godliness, and the mode of church discipline explicitly defined in the XVIII chap. of Matthew, and maintained in the spirit, we believe will be owned of God and blessed. An organization which shall most directly tend we believe will be owned of God and blessed. An organization which shall most directly tend to promote holiness in the church, and is best adapted to facilitate the conversion of the world is what we desire rather than gratification in the establishment of any favorite form. We need an organization which shall be adapted to embody and bring into action, to the greatest possible extent, the soul of evangelical piety—which shall raise up a devoted and energetic ministry, educated and brought forward with an eye to the present and future necessities of the church the present and future necessities of the church and the world—which shall teach the church to

and the world—which shall teach the church to recognize herself as an instrument in the hand of Christ—consecrated to the work of reclaiming a lost world to God.

We have in our hands a brief outline of a plan of church organization furnished by a beloved and experienced brother in the ministry, by the help of which we propose to express our views further next week.

DAVID HUDSON,
GEORGE KILBOURN,
OWEN BROWN.

Com. of Correspondence.

REVIVAL IN BOSCAWEN, N. H.

At the meeting of the County Conference in Henniker, the Rev. Mr. Price, the pastor of the West church in Boscawen, related many interesting incidents attending the revival in that place, the winter past.—He mentioned several things which contributed to this interesting event. was, says he, the changing of our Bible and minor Sabbath School into one Gen class and minor Sabbath School into one Gen-eral Sabbath School; which was done in the month of July, and fully answered our most sanguine expectations. It embraced persons of every age, from 75 down to 8 or 4 years, until it numbered 265, children, parents and grand

Another exciting subject was presented—the Another executing subject was presented claims of the American Education Society, Rev. Mr. Ellis, which led to the formation an Auxiliary Society,—to a very liberal con bution in small sums, as well as to furnish op portunity to several to become life members

portunity to several to become me members that important society.

Also, in view of the low state of Religion, we aubstituted for the Visitation of churches, a doy of fasting and prayer, which in the month of Oct. was attended by several of the neighboring ministers:—and we trust their labor was not i vain in the Lord. For we were better prepar ed to net in concert in the cases of discipline be fore the church,—in separating an incorrigible offender,—and in restoring another membe chargeable with a fault, "in the spirit of meek ness." Thus were the church prepared to hold a Protracted Meeting about the middle of December last, and to enjoy its blessed results in a signal revival of Religion.

By what help, the work was carried on.

For the first four days help from abroad was

furnished. Eight sermons were preached, and other appropriate exercises were attended, and furnished. Edges so the representation of the appropriate exercises were attended, and the signs of God's presence and grace were visible. Then the Church and Pastor, and several pious School Masters, lengthened out the public meeting to the eighth day, and thereby

seemed to have imbited the spirit of revival; the Lord heing with us, working in us, and by us, the good pleasure of his will.

Meetings were publicly appointed on the Salbath for every day or evening in the week, to be holden in different parts of the Parish, affording the Paster and Members of the Church, who could attend, for nearly all had a willing mind, the precious convertibility to visit and who could attend, for nearly att had a willing mind, the precious opportunity to visit and labor for souls in each District, and to know the state of feeling of each individual from week to week. And this long time of combined efforts of the Church in the bond of the Holy Spirit, for more than three months, in continua resulted, we believe, in the conviction and con version of many—of all ages and of all habits of life and thought. But the body of Converts were youth, from 20 years down to 10 and under, and numbers had their former hopes revived and strengthened.

The fruit of the work is, in some respects, sui

generis, (peculiar.)
On the first Sabbath of March were receive mmunion 10 who seemed humble, an performing a long neglected duty is number is the oblest man in town 92 years old, was born in town, and son to the first Deacon of the first Church in Boscawen. he had cherished a hope for 53 years; being one of the subjects of the first Revival under Dr. S. Wood's ministry. And had waited so long for clearer evidence of the goodness of his hope. His infirmities forbade his attendance at the sanctuary, and therefore, on the day of the communion, he was received into the church at his own house, and the Second of the church at his own house, and the Second of the third that his own house, and the Second of the third that his own house, and the Second of the third that his own house, and the Second of the third that his own house, and the Second of the third that his own house, and the Second of the third that his own house, and the Second of the third that his own house, and the Second of the third that his own house, and the Second of the third that his own house, and the Second of the third that his own house, and the Second of the third that his own house, and the Second of the third that his own house and the Second of the third that his own house and the Second of the third that his own house and the Second of the third that his own house and the Second of the third that he third that his own house and the Second of the third that he third that he had the third that he house, and the Sacrament of the Holy Supper was administered to him. It was a very mem-orable occasion. All present witnessed the joy-ful feelings and heard the impressive language of aged Simeon, New lettest thou thy Servan depart in peace, for my eyes have seen thy salva

Another, of 75, who could not remember the Another, of 75, who could not remember the time when he did not love God, or "did not love the doctrines of the gospel, and when he did not daily pray;" yet this man was full in the helief of human moral depravity—of the doctrines of the New Birth, and of salvation by grace, but was kept back from publicly owning. Christ, since he could not speak as others did of a change of heart. He was an of entire the could not speak as others did of a change, in consequence of which public labors generally shall be like those of Shepard, and other Christian labors shall be in keeping with them, were it to show itself on the next Sabbath, would startle the world.

You, brother minister, or or brother Christian, or dissatisfied with the present with the present with the present with the process of the could not speak as others did not dispared to t of a change of heart. He was son of em nts, who dedicated him to God in Bap phous Parents, who dedicated him to God in Bap-him on the day he was born. And there was a third brother to the last spoken of,—more than 73 years old, who had hope in the mercy of God, when only 6 years of age; but always see-ing so much sin in himself, he dare not till now dispense with his doubts and fears so far as to subscribe with his own hand to be the Lord's. In looking at facts like these, we have assur-ance that the Lord remembers his gracious cov-

enant, and that he says to the pious parent,

The promise is to you, and to your children.

On the first Sabbath in May, 44 were received into the church, 3 by letter, and 41 by confession. Of the number 35 were single persons of both sexes in youth, and one but 9 years of age.

And on the last Sabbath (34 Sab. in June) 3 others were received, making in all 57 gives the others were received, making in all 57 since the

Nearly 20 more, no doubt, will soon unite in covenant; and another 20 indulging hope, will wait where they are, in disobedience, for another revival to bring them forward.

Of the whole nu nher wife have recently be Of the whole number wite have recently become the subjects of saving grace, four fifths were members of the Subhath School, and the remaining one fifth joined the S. School as soon as they felt the force of truth. About the same proportion, four fifths, were children of pious parents, haptized in infuncy.

It is observable too, that in this revival there are more made than female converts, and thereby the thought is decayly impressed that Co. J.

by the thought is deeply impressed that God is providing for the conversion of the world. And it is indeed true that all who have of late joined our church, both males and females, have not only given the temperance pledge, but declared their obligation to support the institutions of the gospel on the scale of equality; and further, as God shall prosper them, to send the inestimable privilege of the gospel to heathen and Pagan nations. And the fact should not be omitted that the hearty desire and resolution of these young Christians is, is have a personal share in appreading the gospel to the ends of the Earth; as one of them twelve years old, said to his affectionately pious Parent. Matter Land lought is deeply impressed that God is as one of them twelve years old, said to his af-fectionately pious Parent—" Mother, I should delight to be a Missionary among the heathen."

This is not a mere transient thought; they talk of it and pray over it in their juvenile, religious circles; and some have begun, and others are waiting the favorable moment to begin their preparation for becoming Missionaries of the Cross. And their pious Mothers and Fathers too are consentive, and praying for it; showing that they also inherit the choice spirit of that rare couple who dedicated to God in haptism their first born son, on the day of his birth.

How to PROMOTE REVIVALS -A COL f the Merrimack Conference of churches, N.H. unsisting of Rev. A. Burnham, J. Scales, and A. P. Tenney, report as their opinion, if we would have a revival,

1. That we must direct and confine the ention of our people to the subject of a revival, ubjects not strictly religious, however suitable nd important at other times, must not be sufand important at other times, must not be suf-fered to divert their attention from one thing, a refreshing from the presence of the Lord, as in-volving the quickening of the saints, the conver-sion of sinners, the enlargement of the church-es, the salvation of immortal sonls, and the manifested glory of God in Christ Jesus.

Nor should subjects, though strictly religious, but not immediately connected with the con-version of sinners, he allowed to engross the at-tention of our people. If we would secure the

ention of our people. If we would secure the conversion of a single sinner, we must bring the conversion of a single sinner, we must tring to subject of his own soul's salvation before the eyes of his mind and keep it there. If we would have a revival in a certain family, the at tention of its members must be called to their situation as a family, their relation to one another and to the infinite Father of all, to a whole family in heaven, a whole family in hell, and to an eternal separation between the members, some of them taking up their everlasting abode in one place, and some in the other. If we would have a revival in a congregation, the attention of the people must be called in from the wide world, from all the great and exciting obects of the day, and fixed upon the securit jects of the day, and fixed upon the securing of their own salvation. And so, if we would have a revival of religion throughout the bounds of this Conference, we must call the attention of all and not suffer it to be diverted. 2. This Conference and the individual church-es, here represented, must be united in the measures that may be adopted.

One spirit, one conion, should pervade the

One spirit, one opinion, should pervade the ntire body, as a representation of the churches entire body, as a representation of the churches And when a measure adopted by this body, is reported to the churches, the churches should unanimously, harmoniously, and most cordiall adopt the measure and make it in fact their own as it is virtually, having been adopted by their representatives. In measures to promote a re representatives. In measures to promote a revival, if in any thing, Christian pastors, and individuals, should all speak the same thing, and have no divisions among them, but be perfectly joined together in the same mind and in the same judgment. They should not say, one, I am Paul, another, I am of Apollos, and another, I am of Cephas, and another, only one in four, I am of Crist.

3. In the adoption and use of measures to promote revivals, we must depend solely on the word and Spirit of God. On the word, as the grand instrument, the sword of the Spirit; and

grand instrument, the sword of the Spirit: on the Spirit, in prayer, as the only efficient agent in giving success to the word. Will drawing all dependence on extraordinary mean and agents, we must look to the throne of grace. n devising, adopting and using means, a God alone for success. In preaching most prominent place in connection with prayer among all the means employed for the convic of pure and undefiled religion.

BOSTON RECORDER. Friday, July 17, 1835.

LIVING CHURCHES.

Why may we not hope that the age of living hurches will forthwith open upon us, with all its glories? There can be but one reason-the unwillingness of ministers and churches to be spiritual in their views and devoted in their lives, as they will be in that age; their shrinking from a whole life of spiritual energy, and seck ng to substitute for it, something which shall ot so effectually and permanently break up their habits of sin.

We said, that the life of permanently living churches must be sustained by the use of means which shall not be extraordinary; and we said truly. Yet it must be sustained by the habitual use of such means as, we fear, are not now in ordinary use. Without some alteration in our labors, how can we expect any change in the results? We need-we must have,-a change in our labors, which, should it take place at once, in full perfection, would be as marked, as manifest, as striking, as the "new measures" which have made so much noise for a few years past. A change, in consequence of which pul-

are dissatisfied with the present spiritual state of yourself and your church. Probably you ought to be. You are right, in supposing that you must have a change. Conscience, invigoated by the Spirit of God, -in other words, the Spirit of God, speaking in the voice of conscience, demands it of you. You begin to consider, what change you will attempt. So far all is right. Satan, through the various influences which he can employ, seeks to discourage you; but you will not be discouraged,-you still are resolved upon a change, and ask, what that change shall be. So far, all is right. But now, watch against one of Satan's most subtle devices. Let him not cheat you into a change of measures only, without a change of spirit. Or, to give what at first may seem like another caution, but what is indeed only another form of the same,-let him not persuade you to be content with a change, which, from its very nature, must be only temporary. Make sure of higher views. Come out of your present state of comparative deadness, because it is wrongnot because it ought to be broken in upon now and then by a spasm of extra exertion, but because it is a state in which you ought never to be. Change, from what you are, into what you mean to be for life-into a state in which you are willing that Christ should find you, where he calls you to his bar. This will bring you

sult, sinners will be converted unto God. But there is, again, the voice of discourage ment. It is said-" it is of no use to write such exhortations; for ministers and churches will not wake up as you exhort them to do," We beg of you, to throw aside these deceiving gen-

into a permanently living state, and, as the re-

not, to their own master they stand or fall Who art thou, that judgest them? Charge upon them the darkness and deadness of which onscience accuses you, but of which they may not be guilty. Speak, if you must speak such language, of yourself. Say, "I will not awake," or "I shall not awake." Say "I shall be, while I live, about what I am now; and any change which may take place in me will be only for a short time, after which I shall. "I will, revert into my present coldness and indolence." Say, " It is useless to think o persuading me to be, permanently, any more levoted to Christ, faithful in his service, indusrious in study, energetic in effort, humble, or abundant in faith and love, than I am now. Can you say this of yourself? Will your heart suffer you to say it? If not, how dare you say it-how dare you think it-of your brethre generally?

our mind dwell for a while on that question Can you say it of yourself, with a little qualiication-such as that, though you hope to be a better man at some future time, yet you have no hope, and it is useless for others to hope, that any exhortations can bring you to it at present? What would you say to an impenitent sinner, who should answer your exhortations on the same principle?

May we, then, hope that you will " suffer the vord of exhortation?" that you will, if a minis-er, prepare for the next Sabbath, with more ital and moral energy, more humility, more ove, more faith, more prayer, than heretofore that you will henceforth secure a more numer ous and interested attendance upon your labors by making them more, and more manifestly orth attention? that, if you are a private nember of a church, there shall be, with lay, a change in your character and demeanor orresponding with such a change in your min er-and that, whether he changes or not If so, we shall begin to have living churches.

We know well-for we have had reason t now-the difficulties and dangers which beset one who would speak the truth plainly and fully on these subjects; but must it not, therefore, be spoken? Is honest faithfulness so dangerous, that we ought to shrink from it? Can we, with out sinning against Christian charity, think min sters and churches so wicked, that they will not bear to be told of their sins? Brethren, we have nore confidence in you, than to be overpowered and reduced to silence by such fears. If we err in thinking too well of you, in supposin you disposed to receive in good part a exhortation that you need, forgive it. But, your spiritual state is such that one cannot ex hort you with safety, - are you safe?

FROM OUR CORRESPONDENT AT PARIS spects of Religion in France-religious feeling in the Catholic church-evidence of Its existence,-its characteristics.

May 24.- I now wish to approach a subject because I was conscious of the various causes that might hinder me from forming a correct

adgment.

It is to endeavor to state the progress of region in France. It is very difficult to avoid are hasty generalizations. I may have fifty acts of a favorable character, and yet the assect of things be on the whole unfavorable. acts of a favorable character, and yet the as eact of things be on the whole unfavorable from a cet of things be on the whole unfavorable poken of, and while there might be gleans of ight at various points, the remaining portionay be in darkness. I have in one or two pas nay be in darkness. I have in one or two past cears heard speak of the "revival of religion" in France. But there are not more than two or hree instances of occurrences like our Ameri-can revivals, or any great changes in the general sentiment of society towards, vital relineral sentiment of society towards vital reli-on, as in various parts of Prussia. The letters Mr. Felice in the New York Observer are serving of implicit credit for the justice of their servations; yet there remains much to be no-ted that awakens the attention of a stranger, own that awakens the attention of a stranger, ough it produces no impression upon a citizen, orn its want of novelty. I shall attempt to cord at this and a future time, a series of facts rincing a gradual working change in the public and.

One of the signs of progress is, that there has ot been, since the Revolution '93, as much at-cution to religion among the Roman Catholies s at the present time. This may seem rather n equivocal statement; but it should be rehy the people of France will not be a return to by the people of France will not be a return to formality or superstition. In the deepopery, formality or superstition. In the deep-unded reaction from Voltairianism, those who re the subjects of it know of no refuge but the national religion. They indeed are aware of the fact that there are Calvinistic preachers spirituality than in their own church, leed one of the accusations brought to ceremonies which hardly have a meaning even to Catholies. They have come to the conviction that man was made to love and obey God—and stand waiting between the porch and he altar for some man to guide them. We not a few years new Fenelons shall arise an the priesthood, of the same genius and liberality as La Mennais, but without his politics and his denounciations, a hest of enlightened men will be prepared to follow them. With the blessing of God, such a man may open the way to transite or prepared to follow them. With the blessing of God, such a man may open the way to trample under foot all those corruptions and perversions that have so nearly annihilated the life of Christianity within her pales.

You would find, I think, that the general exceptions of Christianity.

ectation of Christians in France pectation of Caristians in France is, that the evangelization of the country will take place through the Catholic church. Not that a Popish etoric will become evangelic—not that absolu-tion will produce repentance—not that mass will do instead of prayers—but that the reform will proceed from the bosom of that Church will proceed from the bosom of that Church aself. They will tell you of many priests and private persons, to whom, notwithstanding their errors and their darkness, it would be difficult to deny the name of Christian. These persons itself. only need the shelter of other hold refe only need the shelter of other hold reformers, to step forth in the cause of a less degrading worship of Christ. It is impossible to tell in what way this reform will manifest itself. Perhaps by rejection of Popish authority, the organization of a national church, and in short, the gradual abandonment of one abuse after another, till there shall be nothing remaining which shall hinder the free course of the "world which shall hinder the free course of the of God? to the mind of the people. view of this almost inevitable reform, that I have

view of this almost inevitable reform, that I have ventured to register among one of the favorable signs, the return of the people to their religion.

The time was when a pastor of one of the Boston churches, who had travelled in France, could say with much truth, that he had more hopes for the conversion of an infidel than of a Catholic. But this was said of those who had escaped from the Idindest, and most implicit servility to the dictations of the priesthood, who had educated them to believe in things more incredible even, than the miracles recorded in

judge from what I have said, every thing is entirely different, between the new proselyte to Catholicism, and the remaining advocate of infidelity. Hardly a weapon that we have been ccustomed to use for the truth will touch the atter, while the former have returned to their hurch almost involuntarily, because they could not resist acknowledging in some way the Dirine Being, while at the same time they had no riolent predilection for its forms. The facts that tend to prove this awakening

mong Catholics are of a very miscellaneous haracter. This first one will much amuse you, s being an extraordinary way of proof. There

s being an extraordinary way of proof.

s being an extraordinary way of proof. There were twice as many demanded leave to make isse of animal food during the lent just past, as luring any previous year since 1830. This means simply, that formerly people ate without eave, and that now they are not disposed to do it aithout a dispensation. It is becoming more and more a point of morality to be married in church. Formerly they were content with the civil form before the Mayor. The churches are becoming growded. During Lent, thousands upon thourowded. During Lent, thousands upon thou-ands swarmed into them. And at all hours of the day, I see among those bowing before the When the Abbe Lacordaire delivered his ons on the Evidences of Christianity, thousands each Sabbath were obliged to go away from inability to get in. The broad aisle of from inability to get in. The broad asset of Notre Dame, large enough to receive of itself some of our churches, was reserved for men. The whole church indeed was filled with men, to a distance far beyond the voice of the preach-er. They were the young men of Paris, es-pecially the students. These sermons were scially the students. These sermons were rully preached, ere they were in print and reulated by thousands. The radicals here, merally synonymous with infidels, themselves onfess that there is something about this en-usions of the young and the old, the high and the low, to crowd into the churches, that they cannot understand. They speculate curiously to know whereunto this shall grow. The conclusion is, that it is only the fishion—and that the French are just as willing to subscribe for the rebuilding of a church, as for a ball for the The journals of the restauration, or de potism, or popery, it matters not by what name you call them, seeing this rising of the church begin to flatter themselves that the reformayou can them, seeing this rising of the churchbegin to flatter themselves that the reformation is coming to a close. Yes! I have seen an
Editor gravely attempting to prove that Protestantism was on the wane in Europe—that as it
had no elements of life or harmony—it could
not live, would not live, and was indeed now
virtually dead. (I shall have again occasion to
speak of the ignorance of Catholics of Protestantism.) In the country as well as the city
the same disposition to fill the churches exists.
The people are contributing of their own money
to build and repair them. The members of
the Royal family set an extraordinary example to build and repair them. The members of the Royal family set an extraordinary example to their people. The king hardly can be called Protestant or Catholic. But the queen and the princesses are assiduously punctual at all the services of the church. Those who marvel at evening meetings, would marvel yet more to see the queen, seven pichts in succession, keensee the queen, seven nights in succession, keeping vigils in her lodge at St. Roch. Such conduct operates effectually on the minds of all ranks of society. The periodical press is enlisted by the Catholics in their cause. They have established numerous journals of which the chief object is to communicate religious knowledge, especially to youth. They leave the defence of the exclusive doctrines of the church, for the sake of combatting infidelity, and inculcating the fundamental doctrines of Christianity.

FROM OUR ENGLISH CORRESPONDENT

ortann-Church and State controversy-management the established Presbyterian church-Circular of Dr

April 18, 1835.

Dras Str.—I promised to send you some is rmation respecting the excilement that is formation respecting the excitement that is at present prevailing in Scotland respecting religion, or rather the accidents of religion. How gladly would I have given you full particulars if it had been a hallowed excitement—the result of Divine operation, rousing a slumbering nation to a tale of the control of the contr tion to a state of intense anxiety respecting spiritual concerns! How happy, if I could have reported a universal revival of religion in that too highly vaunted country—both as it regards education and piety. My task is unpleasant, yet it is important, in order to give you correct views of the working of our Ecclesiastical Inof the people.
You are perhaps aware, that in Scotland,

greater sir was made about two years ago in seeking a separation between Church and State, than even in England. This roused the adherents of the Establishment, and a war of pamphlets commenced. The compulsory and voluntary modes of supporting religion became the topics of a warm and personal discussion. I need not repeat to you and your friends, the arguments on either side. You know them all. I rather wish to mention results. The church party became better acquainted with the religious necessities of their country, and somewhat alarmed at the progress of Dissent in the form of the voluntary principle, in consequence form of the voluntary principle, in consequence of the statistics (the publishing of which now became the order of the day) that were producagainst Protestantism by the writers of that seed, is, that Protestants have no living faith. Those well disposed men, then, who pour into the temples of Catholic worship are not the ters, and weaken, if not destroy them, by vailing on the Parliament to vote large sums of money to build and endow places of worship in connection with the Establishment. They secretly made application to Lord Melbourne's administration before it was dismissed, and they were encouraged to expect assistance. Whe were encouraged to expect assistance. When the Tory party came into power, the clergy, who had done all in their power to help them in the election, became more hold. The mode-rator of the General Assembly (a Dr. P. Me Fathine, a high churchman, and a bitter oppo-ser of Dissenters, and a time serving political partisan,) issued a circular, signed and counter-signed by Dr. Chalmers, addressed to the cler-gy of the Scattish church, recommending, neti-

signed by Dr. Chalmers, addressed to the elergy of the Scottish church, recommending petitions, &c. to Parliament for a grant of money.

But the most extraordinary part of the business was, the tricking attempted to be practiced on the British Parliament and nation. The grand argument for seeking aid from Government was, the want of church accommodation. The necessity was arithmetically proved. The population of large towns and some country parishes was given, and the number who could be accommodated in the churches being deducted from the gross amount. The remainder ed from the gross amount. The remainder showed the in nense proportion still without the means of religious instruction. The case appeared indeed a very lad one, and what friend of the paor of Scotland could refuse to listen to such an appeal? But their impudent attempt to deceive the public was more hold than wise. It has fearfully received on them-selves, and exposed them to the contempt and pity of many of their own party. Will you not be surprised to learn, that in giving a statistical statement of the means of religious instruction possessed by the Scotch people, there was no mention made of any of the Dissenters. No allowance was made in any town or village for their people or places of worship—just as if no such beings existed in Scotland. To a stranger. the circular conveyed the direct and decided impression, that no means of religious in tion were possessed, except those formall statistically named in this official docubeg of you, to throw aside these deceiving generalities, and speak of yourselves. Do not pronounce the sentence of perpetual slumber upon your neighbors. Whether they will wake of

wonder that such a gross fraud raised the | plexy. Habitual use dignation of every honest man. And there a more violent gnawing at the sto much respected as Dr. Chahners was, should and his name and influence to a scheme like it yet again; "the babitual han his. I cannot tell you how much it has lower bits. I cannot tell you how much it has lower bits. I cannot tell you how much it has lower bits. indignation of every ho this, I cannot terry out now much it has lower bed him in public estimation, and distressed those who consider him as the property of the church of Christ and not of a sect. But so it is, and his own party all have to regret, that it has destroyed all confidence in his judgment, even with churchmen. Immediately on the issuing of the circular, petitions poured into the House of Parliament, praying for money. Of course this could not be allowed to go on without remonstrance. An exposure of the Assembly's circular soon came out, and it was fearful and overwhelming. There were the statistics of the Established church in one part, and the statistics of the Dissenters in another; while the accommodation which the church party legally demanded, was also given, and it was proved that the Dissenters actually furnished more accommodation for the people in the places which the circular named, than the endowed seet, and moreover, that more accommodation which the church party legally demanded in the places which the circular named, than the endowed seet, and more actually provided than what the pedictors would be sufficiently as the content of the places which the circular named, than the endowed seet, and more actually provided than what the pedictors would be sufficiently as a greater mind, as mural disease, ones, in many cases, and the effects of the most important effect, the son and the enthroning of an overwhelming. There were the statistics of the Established church in one part, and the sufficient was a constant of the place of the church of the effects of the most important effect, the most ed him in public estimation, and distressed those dation was actually provided than what the pe titions required from Parliament. Some 20,000 copies of this exposure were soon circulated, the members of both Houses of Parliament were furnished with copies of it, and it was found at once a death blow to the hopes of the dominant party. It is now shown, beyond contradiction, that in the populous districts and large cities, the Orthodox Dissenters out-number the established party, and have provided more means for the instruction of the people, than those who are sustained by tithes and taxes. This is not all—the congregations of Dissenters have held public meetings, passed esolutions, and sent off petitions to Parl resolutions, and sent on petitions to Parliament; and their case is so plain that we need not fear the result. No money will be granted from the public purse to build or endow churches for any sect. If the church party, therefore, wishes to instruct the people, it must be done on the volume to the property of the pro

ntary principle. This controversy has produced more than the isual concominants of contention. There has not only been the Odium Theologicum, but the harred, the bitter opposition, the contempt of worldly men. They have mingled in the fray, and language of mere politicians has been brought into the sanctuary and arrayed against the church and claims of Jesus Christ. I dare not give you the names that have been employed, even by some of the clergy, when denouncing the voluntary churchmen, as they are called. All this is worse than pitable. It is criminal; and proves to me, more than any thing else,—the degrading and corrupting influence of world-

ty Establishments of religion,
When I visited Scotland a few days ago, I When I visited Scotland a few days ago, I found the war at its height. House was divided against house—father against son, and son against father. Old friends had become alienated. The different societies could hardly go on, because of the unwillingness of Christians to meet on the same committees. The spirit of Christian charity appeared almost consumed in the heat of party violence. It was painful to me. I had mingled in the society of all denominations, twenty very ago; and now there inations, twenty years ago; and now there seemed one impassable barrier between us. The wall of partition was raised higher, instead of becoming lower. Good, I hope, will result out of this evil. But in the meantime, it is injuring the cause of Christ.

My visit would have been too distressing, if I

My visit would have been too distressing, if had not had the opportunity of meeting with many, who, amidst all this contention and alien ation of mind, are steadily and successfully pur suing the great work of God. The anniversa ries of the Congregational Union of Scotlan took place while I was there. This Association does not number a hundred churches; many of them feeble; but it has been instrumental in deing much goal. Since it commenced, some them feeble; but it has been instrumental in doing much good. Since it commenced, some 25 years ago, it has sent the Gospel to the Ultima Thule of ancient times, and to many a dweller in the mountains and glens of the north has this message been conveyed. The Union is composed of a fine body of holy and devoted men, who habor abundantly. They have been exceedingly useful indirectly, by stirring up others to inward activity. To them may be traced the honor of first acting in Scotland on the voluntary principle. The seceders did not fully the honor of first acting in Scotland of the voluntary principle. The seceders did not fully admit its efficiency, though now they are the most zealous in supporting and defending it. There are from 15 to 20 of the Congregational ministers, who preach in Gaelic. This opens ministers, who preach in Gaelic. This of to them a wide field of labor and usefulness there are at least 400,000 who speak that

The poor churches are nided by the rich Many of the ministers devote six weeks every summer to itinerances in destitute districts. Some of the accounts (verbally given) by the preachers from the distant north, were most interesting and encouraging. There was through out all the meetings a preached on the occasion are to be publis the request of the Union. One was pre-by the Rev. Mr. Carlisle of Belfast, at other by Dr. Matheson of Durham. The ject of the last named preacher shows the are behind you in one thing, -we are ye e evangelized. efficient principle. ments and facts. We are making rapid progress. Much light is pouring in on the public
mind. Ere long, we hope, the authority of
Christ will be fully recognized in his church. If
kings and queens then become nursing fathers
and nursing mathers to the church, it will be as
Christians, not as seated on thrones, and wielding the civil power.

the right, to interest ours
of men in every part of the
and attak, and write, and p
and exert ourselves in
the right, to interest ourse
of men in every part of the
and autril, and write, and p
and exert ourselves in
the right, to interest ourse
of men in every part of the
and purpose.

THE WINE QUESTION.

Our correspondent on our last page, has our matra; and while we thanks. We now " understand " him; that is, are waiting in this city. as we think, we understand his errors, and must to go and take their say a few words concerning them.

Error 1. He thinks that alcohol may be ob- which afflict our fellow tained from grain and potatoes, by distillation, endeavor to remove This is utterly impossible. If he should spend and settled and una his life in distilling them, they would never tians of New Engl yield him one drop of alcohol. By fermenta- Yankee pedlars. Why, tion, a chemical change, grain and potatoes cease to be what they were, and become beer, nearly twenty years from which alcohol may be obtained by distilla- is to point out to tion, as it may from wine. Beer, from which benevolent action. alcohol may be obtained, is essentially a different Editor of the Herald substance, possessing different chemical proper- lina will be over ties, from the grain which was used in making discover there, we to

Error 2. Alcohol, in wine, he thinks, is comained with other substances, as the acid is with the best good, of the alkali in common salt. This is by no means shall do it in such true. It is even doubtful, whether the union of man can find fault the alcohol and other ingredients in wine, is any ing it, we shall be thing more than a simple mixture. It certainly the wisdom of the So is not such a combination as "neutralizes" the will go forward, stril alcohol. At most, it only modifies its action. forta such as they i

Error 3. That an intoxication, "not the us only help them same with that produced by distilled spirits," is vices, so much the lawful. This he does not say in so many words; hold of the work but it is evidently implied in his reasoning .- help will not be no We grant the existence of the difference in some enough else to do,respects. Distilled spirits make a man more mah. But as to leave frantic, wine, more silly and amorous; one tends unattempted--nobally to delirium tremens, the other to gout and apo- thing. It will not be-

mind, as moral disease. are warned in the Bible, T this argument in the shape w out we insist, that we exhibit Error 4. That the m the use of wine, is not ar from its use .- The "prostrat the use of proper food, is not food, or of that state into w

thrown by the use of food, ing of the bodily powers, stimulants. The prostra use of wine, is the effect of the one of the evils which resul Error 5. That the saring speak favorably of the

wine, "as a daily beverng health. At the most, the certain occasions only of ordinances, at weddings, or i occurrence, and in sick evident, that his babits were water man." This fact s in his judgment, is most gospel. Paul bade him to " daily," perhaps, for a chr stomach, with which he was af pressly mentions this disease he should not continue t man;" evidently implying the Doubtless, this sauctions wine," in all who have the other disease equally demaning medicine, equally efficacious to aluse, can be obtained to and Timothy were acquainted Bible says, of the use of wine

rectly of its meaning. Error 6. That wine temperate. As to France, w or any other wine makin

perate as a Christian people med Error 7. He misunderstands of wounding weak conscien of leading men, by our example, to present state of "the win wine drinker is in special danger will than conscience" in their we have seen instances, in which s probably, in which it will not be On the whole, we think the same tilled spirits, also justify the pra " a cold water man" in respect to

Finally, let us suppose that every correspondent is right; that pure able, but brandy, a poison. drink. All the wine in our m the abominable stuff made in which has been procured by mixed with the wine. Acc showing, therefore, he mu

till he has first strained the bra

The Herald, (see first pa slavery is an evil, and that right to be interested in the slave, as in that of the wo have a little more right, ber vile war at the south, our mo sonal services, might be north do take the liberty of the South Sea Islander the Chinese. Two of or sacrificed their lives an abroad over all the nent committees, som remove them with a ment and feelings

WHEN WILL MA We cannot tell. His

r was, never will be press should be clar or, in our opinion, cr hile an attempt is ers of our prisons

se of distilled spir nawing at the stomach, a se from a diseased body, to the habitual hankering of a win , in a greater proportio ral disease. Yet, each cases, and generally in ant effect, -the deshroning of throning of appetite and pass both alike. The partial diff es not prove intoxication with Besides, intoxication very intoxication against which in the Bilde. The Hebrews h andy. And the apostle expr drunk with wine," at must not be charged with usi

vine, is not an evil, which resu

The "prostration," which follo roper food, is not the effect of at state into which the body he use of food. It is only the odily powers, for want of

at in the shape which we have gir

ke it look much worse than he d

prostration which follo is the effect of the wine itself ils which result from the use That the scriptures which he que ably of the "practice" of daily beverage," by perhe most, they sanction its y sions only, as in certain re t weddings, or feasts of unc ad in sickness. The car ter all, is specially instruction his habits were those of a This fact shows what pra

haps, for a chronic disease of th which he was afflicted. Paul ons this disease, as the reaso ot continue to be a "cold tly implying, that, in Paul's his sanctions the use of " all who have the same disease e equally demanding it-if no equally efficacious, and les be obtained .-- Doubtless hy were acquainted with all the f the use of wine, and judge

As to France, witnesses diffe r as we know, pretends that Fr wine making country, is s Christian people ought to be. He misunderstands what Pau

weak consciences. Paul sp onsciences do not sanction. te of "the wine question," ker is in special danger of d this evidence, and even the " Abolitionwho belong to the Anti-Slavery Societies, ect, we have no doubt there is " science" in their case. W een instances, in which such s d: but they are the very instr whole, we think the same pr stify a pledge of abstinence fr ts, also justify the practice of ter man " in respect to wine,except in cases like that of

ent is right; that pure wine brandy, a poison, which it is All the wine in our market, nable stuff made in this coun

c .- contains brandy, -- nett is been procured by distillat with the wine. According to therefore, he must not drin as first strained the brandy out

SLAVERY. Herald, (see first page,) s an evil, and that we have be interested in the happines in that of the wretched in ant parts of the world. Pos tle more right, because in cast vices, might be required to p will not insist upon that, lo take the liberty, and thin in every part of the world. lk, and write, and pr exert ourselves in various wa of the " Negro in the wilds of South Sea Islander, of the Hir iese. Two of our number, h ed their lives among the Batte and while we pen these li

ing in this city, for the sailing of and take their places. This over all the earth, to discover afflict our fellow men, in order avor to remove them, is as much ted and unalterable purpose of New England, as money e pedlars. Why, we have ommittees, some of them, w twenty years old, whose sole int out to others, the opent action. Among such a pre of the Herald need not expect will be overlooked. Whatever er there, we trust we shall we them with all due respect for and feelings, the rights, the do it in such a way, that no can find fault with our we shall be glad of all the assis isdom of the South can render as o forward, strike out plans, en uch as they perceive to be wis ly help them execute their own so much the better. If they of the work with such energy will not be needed, better still. th else to do, ... in Africa, in Sa But as to leaving the work to od---nobody need think

It will not be. Whatever

orthern Christians will not for-Herald itself acknowledges to be

does 'not undertake to determine. shall be perpetual; " but adhity that, at some future time, ome fit for freedom, and that, to be free. He concludes, also, duty" of the people of the south ement of their slaves, and to on of slavery, as the character raves; and that, if the day ever ir character is such that freelessing, he is persuaded that they aterest to principle," and manu-Let us look at these positions It is not certain that slavery ought 2. It is the duty of slaveholdimprovement of their slaves. no modify the system, from time haracter of the slave will bear. comes fit for freedom, " prin

that he should have it. the operation of these princiwe code, every article which is the preservation of good order. our opinion, take away at once elling men, at the mere pleasure

They would secure to the slave, means of mental and moral im-They would secure immediate to all who are fit for it; and the

Southern men differ among carelessness. As to the length of time, in which engage, honestly and heartily, in re-m to practice. Let us see the evito practice. Let us see the evias favorable to the improvement honestly avowed object of their

Let us see evidence, that as legisas masters, they intend the improveslaves, and their manumission, if Il ever become fit for it. Let us see though we may not think all your he wisest possible, we will be content. belo you in any way you may point Or, if you prefer it, we will let the whole one, and leave you to manage it with- will have happened. and of interference from us. Nav. more.

home again. It is thus, and thus all is to be done over again. by taking the work into their own est, and not by scolding at us for utit, that the south can quiet the COMPREHENSIVE COMMENTARY, on the Holy ore silly thought than that of bidtill, while the south does nothing. tained out of Bedlam. Stop us, thern men seem inclined to do, by defiance and rebuke! You might of stopping the fires of Vesuvius,

ga cork in the crater.

ry of this discussion is rather curirald was instituted, among other or the avowed purpose of defending mstitutions;" and we were notified, time, that the defence was soon When it at last commenced, the Edittempting to prove slavery right; He has labored at this attempt, with a degree of learning, judgment, and disregard of exent, industry and perseverance; and that he come out with principles it will not disappoint the expectations of the Christian ording to his own admission, may public. oy in the end, and which, as we say, ftelerable information, can make on preciate the value of his labors.

A Book for the Sunday School Teacher. Boston,
Joseph Dowe. 1835. pp. 143, 18mo. ose principles; but we hope their own eleventh chapter. gard for acknowledged "duty" ren-

are often utter distortions of the truth. I the hint. I will wait till I see him, for I cannot bee has been fairly reported. Some of his te astanishment among those acquainte facts he speaks of." We shall probably of this matter. Meanwhile Mr. Birney of be severely blamed, till we know whether es the statements ascribed to him.

WHEN WILL MARCY BE LIBERATED? of hundreds in this city and vithe slightest notice of upwards of 12,000 people. As most surely should not disregard their ess should be CLAMORof Marcy. Whatever the law may re-fearlessly that it is unjust to continue on—it is impolitic—it is CRUEL.

[Zion's Herald. fidelity,—works whose merits are well known.

est mistake, brother Herald. It is not "time" r was, never will be, never can be "time, Press should be clamorous." on such a subor, in our opinion, can it be time to pardon

This is a monthly pamphlet of 24 pages, handle an attenue, and a curint of the Usetti Arts and Sciences; eddted by Several Practical

Men. Boston, Light & Horton.

This is a monthly pamphlet of 24 pages, hand-"ous" in their favor, the administration of the world." We wish it an extensive circulation.

as of those who now make the justice is at an end. The next step, but not a step of

KEEP OUT OF THAT TRAP!

Some years ago, we saw, in a Unitarian publication, expressions of regret, that, in our common English Bibles, the words "Holy Spirit," Spirit of God," &c. are printed with capitals. like proper names. This, it was said, makes the impression on the mind of the reader, that the Spirit is indeed a person. The habit of seeing the words thus printed exerts an influence, none the less real because commonly imperceptible, in favor of Trinitarian views. Accord-They would annihilate the ingly, we have noticed in Unitarian publications, the capitals are omitted in such cases. Of late, we have observed that Trinitarian religious newspapers are following the fashion, more and more. It is probably the fault of compositors, who have learned the fashion in of all others, as fast as they should Unitarian offices, and who are not aware of its importance, and of proof-readers, who do not aciples be adopted, and still we take pains to observe and correct the error. w differ from the Editor of the The practice is spreading. It was certainly inme of the details of their practi- troduced for doctrinal purposes, as we have and to the questions, what restated. We hope the question of its prevalence ssary, and what privileges may will not be left to be deciced by accident and

les may be expected to abolish A Good Rule .- The Editor of the Boston Couritainly differ. He merely admits, er says, "It is not our practice to admit, from anonmy do it in some distant future gen- ymous sources, strictures of a personal character up-We are confident, that they would do on cotemporary editors. For this reason we have rewe will not quarrel about minor turned to the Post Office, as requested, the commun Let the south adopt these princi- cation of "A." in relation to the editor of the Medi-

they are doing it. Let us see them, even by his friends," say certain persons. We thank or at work, amending the slave code, him, -not for the act of bare justice, announced in the above quotation, for that deserves no more thanks e, as is consistent with public safety.
that this—the improvement of the
but for announcing, for the benefit of others, the correct principle by which he was guided in the performance of it; and we make this paragraph much longer than there is any other reason for making it, in order that it may attract attention, and that the principle may be thought upon and adopted by others, who will then have reason to "thank" both him and us; though, perhaps, the justice of the rule, waking up the consciences of the guilty, will be the very reason why those who most need the favor, will thank neither of us, -in which case, nothing new

FREE DISCUSSION HALL.

the belong to the Anti-Slavery Societies, the is reported, and we suppose, correctly, that the deprived of their power to agitate the "Free Church" is to have no connection with the Nay, more yet. An overwhelming proposed Hall, in which Abner Kneeland wishes to of the members of those very societies know whether he can hold discussions: also, that the down agitation, and send George subscriptions towards its erection are given up, so that

valuable wood cuts, illustrating various topics of Biblical antiquities, -such as chariots, armor, &c. from ancient and Egyptian monument still existing; domestic utensils, coins, tents, &c. The whole number of cuts is about 90, many of them containing several figures. The notes contain a great amount of valuable with a protest against the assertion, historical information, illustrating the more difficult passages. So far as we have been able to examine, only about to prove emancipation to the work, in all its parts, seems to be executed with

We are particularly gratified to observe the freall of the best argument which an hon-

The topics are well selected, and the remarks, geniples of the Herald, urging them erally at least, judicious and important. We espec- dia te and vigorous and persevering ac- ially advise all Sabbath School Teachers to study the

There is a fault in the title page itself-the use of Sunday" School, instead of Sabbath School. Sabbath breakers, we believe, seldom, if ever, talk of extra BRENEY'S FACTS .- President Young, of laboring or travelling on the Sabbath. They do not age, Ky. says, in a letter to the Editor like the sound of it. They prefer to call the day Sun-Beston Recorder: -- "The statements of Mr. day. There is probably a reason for their choice. published in the N. E. Spectator, (which Sunday does not imply an obligation to hely rest, sends me,) contain most singular errors. as Subbath does. We think Christians should take

orged to send on a correction of his state- Standard Works of the Society for the Diffusion of Christian Knowledge. President of the Society, Rev. Wm. C. Brownlee, D. D. Editing Committee, Rev. Wm. D. Strobel, Erskine Mason, James Lil-lie, M. S. Hutton, W. R. Williams, John Mc Leod. lie, M. S. Hutton, W. R. Williams, Jol New York. Craighead and Allen. S received in Boston, by James B. Dow Subse

This publication is to consist of the most approved works on the Evidences of Christianity, and on the principles of the Protestant Reformation. It is printed in weekly numbers of 24 pages, stitched in covers, at three dollars per annum. The first 16 numbers contain Watson's Apology, Historic Doubts relative to Napoleon Bonaparte, the finest sotire on Hume, probaever written, Leslie's Short Method with the Deists, Dick on Inspiration, Jenyns' Internal Evidence, Lyttleton on the Conversion of St. Paul, and the commencemest of Robert Hall's Sermon on In-

The Boston Mechanic, and Journal of the Useful

an attempt is making to overawe those somely executed. The matter of such numbers as we the power of pardon, by popular clamer. have examined is well chosen. The price is reduced s of our prisons are to be thrown open and to one dollar a year, which is very cheap. The publosse, whenever newspapers can be made lishers call it " the cheapest Mechanics' Magazine in

pustice is at an end. The next step, but not a step of a different nature, will be, to prevent convictions, by surrounding our coorts with "clamorous" mobs.

But, if Marcy ought to be pardoned, how does the Herald know that Gov. Armstrong is the person to blame? How does he know that this fault, if it be one, is not charged upon him by those who wish to injure his popularity, while, in reality, the blame belongs to some other person?

Again; is it proper to say that a sentence is "unjust," which a court, having competent jurisdiction, has pronounced to be just? It may be expedient to pardon Marcy; hat we see no evidence, on which we can condemn the jury who brought him in guilty, or the court that pronounced sentence.

We hope that the Herald will reconsider this paragraph.

KEEP OUT OF THAT TRAP!

The large Ccuncil, called to organize the proposed Free Church in this city, assembled on Wednesday, and a treaty is signed it ought to be constructed in this city, assembled on Wednesday, and a treaty is signed it ought to be constructed in this city, assembled on Wednesday, and a treaty is signed it ought to be constructed in this city, assembled on Wednesday, and a treaty is signed it ought to be constructed in this city, assembled on Wednesday, and a treaty is signed it ought to be constructed in the country should be estimated, and terminated his canimation by declaring that accordance of two monitorated to Washington and an attention of which they should be control to which they should be estimated, and terminated his canimation by declaring that accordance is an act consummated, in relation to which they should be control to which th

BIBLES AND TESTAMENTS FOR CHILDREN.
At the last anniversary of the American Bible Society, a sosolution was adopted, to supply every child in the United States, under 15 years of age, with a Bible or Testament, provided such child was destitute and could read. It was also resolved, that this supply should be effected, as far as possible through the agency of local Auxiliary Bible Societies, they procuring books of the Parent Society, and furnishing them to destitute children of every religious name within their respective limits. It was furthermore proposed, that the auxiliaries should purchase the books wanted, as far as they were able, and when unable to purchase, to call on the American Bible Society for gratuitous aid. Great pains were taken in the drawing up of those important resolutions, and they were fully and happily explained by the Rev. Drs. Milnor and Fisk.

Notwithstanding these precautions and explanations,

they were fully and happily explained by the Rev. Drs. Milnor and Fisk.
Notwithstanding these precautions and explanations, some Sanday Schools are beginning to send directly to the American Bible Society for books as a gratuity, without any application to the Auxiliary Bible Society within whose bounds they are located, or any statement as to their pecaniary circumstances. Now this practice ought to be corrected. While it is highly gratifying to see Sanday School teachers of different denominations anxious to supply all their pupils, and all the destitute children around them, with the Scriptures, it is all important that they take the proper steps in procuring books. Let them apply to some local Bible Society near at hand for books. Let that local Society procure, by purchase, or by gift of the Parent Society, such books as are wanted, and furnish them to schools, and to all such children as the resolutions of the American Bible Society contemplated. There will be no difficulty in obtaining all the Bibles and Testaments wanted, if right means are adopted; but there must be system and order in the application. It is impossible to conduct the concerns of so extended and complicated an institution as the American Bible Society, without a strict adherence to method.

It is hoped that Auxiliary Bible Societies will take

Foreign.

Foreign papers, to June 1, have been received at iew-York, by sundry arrivals from France and Eng-

land.

The American Indemnity bill was to be brought forward in the Chamber of Peers on the 4th of June. The general impression was, that the bill would pass in the same shape as it had in the Chamber of Depution.

ties.

The report, by a previous arrival, that the Chamber of Peers had adjourned, was unfounded.

The project of intervention in the affairs of Spain excited much interest. The English government are decidedly in favor of direct interference, and so the King of France has been informed by Lord Granville in his interview with him. Marshall Clausel thinks 25,000 men properly disposed in fortresses, and to keep open communication, would be sufficient. Marshall Gerard thinks 60,000 men would be required. The French funds have undergone a very considerable fall, in consequence of the expected intervention in Spain.

Latest from Jamaica.—By the arrival of the brig James Harper, we have Kingston (Jam) papers to the 22d ult. for which we are indebted to an attentive fixed. The state of the market is not mentioned, but the supression of the public will, the supreme gavernment of the republic will, the supreme gavern

is papers is to the 25th of May, and from Bayonne to the 27th. Martinez de la Rosa, the prime minister, was said to be on the eve of departure for London,

the 27th. Martinez de la Rosa, the prime minister, was said to be on the eve of departure for London, on a mission of importance, and to be succeeded by Count Torenor. The resignation of General Valdez is announced, but not in such a manner as to leave no room for doubt. Don Evariste San Miguel, chief of the north, is said to have been appointed Commander in Chief.

Latest from England.—We have received London papers to the 5th. No political event of importance had recently occurred. No important measures had been adopted by the British Government. The subject of the Municipal Corporation Reform, was coming on for discussion in the House of Commons on the 5th. Lord Melbourne, in the House of Lords on the 2d, in answer to an inquiry respecting assistance which had been given to the Queen of Portugal by cruisers on the northern coast of Spain, stated that such assistance had been given, and that provisions and arms had been given, and that provisions and arms had been supplied to the annount of £200,000, which were to be paid for by Portugal, but that the government was not to be pushed for the immediate power of the common was not to be pushed for the immediate power of the common was not to the pushed for the immediate power of the common was not to be pushed for the immediate power of the common was not to be pushed for the immediate power of the common was not to be pushed for the immediate power of the common was not to be pushed for the immediate power of the common was not to be pushed for the immediate power of the common was not to be pushed for the immediate power of the common was not to be pushed for the immediate power of the common was not to be pushed for the immediate power of the common was not to be pushed for the immediate power of the common was not to be pushed for the immediate power of the common was not to be pushed for the immediate power of the common was not to be pushed for the immediate power of the common was not to be pushed for the immediate power of the common was not to be pu the government was not to be pushed for the immediate payment. These supplies were furnished under the Quadruple treaty. There is nothing further on the subject of intervention in the affairs of Spain.

New Hampshire Legislature.—Among the acts.**

one under el Pastor and the other under Gen. Valdez, were marching against the assailants.

The Chamber of Peers was still engaged on the trials of the persons who signed the letter which appeared in the Tribanal. On the 2d, nine individuals were declared guilty, including Andry de Payraveau. At the same sitting, ten others were acquitted.

The Journal des Debats says—It is believed that the Spanish Chambers will be closed on the 27th by the Queen'in person. Fay the rest, all questions are reduced to the single one of intervention, which, under the name of co-operation, the Spanish government claims from its allies by virtue of the quadruple alliance. This very evening instructions have been

JERUSALEM .- The Northern Bee of St. Peter JERUSALEM.—The Northern Bee of St. Petersburgh has the following extract of a letter from Jerusalem, addressed to the Archbishop of Moscow:—
"We have pleasing intelligence to convey to you, my beloved brother. Ibrahim Pacha has given us leave to repair the damage done to our holy church by the late terrible earthquake, and has ordered the window of the Church of the Resurrection to be reopened, which had been walled up since the time of the Egyptian Sultan Saladin, being a period of 648 years. By the increased light thus obtained, the sanctuary of Christ's tomb will be increased in sublimity."

to the American Bible Society for books as a gratuity, without any application to the Auxiliary Bible Society within whose bounds they are located, or any statement as to their pecuniary circumstances. Now this practice ought to be corrected. While it is highly gratifying to see Sanday School teachers of different denominations anxious to supply all their pupits, and all the destitute children around them, with the Scriptures, it is all important that they take the proper steps in procuring books. Let them apply to some local Bible Society near at hand for books. Let that local Society, such books as are wanted, and furnish them to schools, and to all such children as the resolutions of the Auxerican Bible Society contemplated. There will be no difficulty in obtaining all the Bibles and Testaments wanted, if right means are adopted; but there must be system and order in the application. It is impossible to conduct the concerns of so extended and complicated an institution as the American Bible Society, without a strict adherence to method.

It is hoped that Auxiliary Bible Societies will take all be been seed to be directed to John Nitchie Esq. General Agent and Assist. The saver of the American Bible Societies, which with the bounds. Then, with the blessing of the Lord, we may look for great and glorions results from that book, whose promise is that "the word shall not return void."

All pecuniary remittance and letters relating to the purchase and forwarding of Bibles, are to be directed to John Nitchie Esq. General Agent and Assistant Treasurer of the American Bible Society, No. 115 Nassan street, New York.

Letters relating to travelling Agencies, to the formation and management of Auxiliary Societies, delegations to Annual Meetings, request for douations of Bibles and Testaments, and the Annual Reports of Auxiliaries, are to be directed to R.ex. John C. Brigham, Cor. Secretary of the American Bible Society, at the same place.

based on the acknowledgment exclusively of the Cath-olic Apostolical Roman religion; on the independence of the nation as regards its actual territory; on the division of the powers of government; and on the free

vision of the powers of government; and on the freedom of the press.

3d. That on account of the heroic sacrifices and
noble exertions made in favor of freedom of the country by the illustrious and excellent D' Antonia Lopez
de Santa Anna, he shall continue to be recognised as
President and supreme chief of the nation, and protector of its votes ficely expressed.

4th. That for the maintenance of public order, and
till the Central Constitution shall be devised, the actual
nathorities shall continue to exercise their functions,
being subject to the existing laws to maintain public
peace and individual rights; and that none shall be
deprived of office, except those who oppose the present project.

NEW PUBLICATIONS.

Comprehensive Comstentary, on the Holy Bible.
This work is so well known, that we need not copy the whole title. The first volume, from Genesis to Judges, inclusive, has been laid on our table, and will be ready for delivery to subscribers in about two weeks. Its mechanical execution is good, —quite equal, we think, to the first volume. It contains several very neat maps, on steel, and a large number of valuable wood cats, illustrating various topics of Bib
Keep open communication, would be sufficient. Marshall Gearrd thinks 60,000 men would be required. The French funds have undergone a very considerable full, in consequence of the expected intervention in Spain.

The orders for silk goods from America, are so numberous, that the manufactories of Lyons are in full operation, and cannot execute half the demands, there wages have risen. This, and the expected intervention in Spain, will still further guarantee the governor, the Marquis of Sigo, for attempting to favor the cause of the apprentices. Several of them had within a day or two, been arrested for murder, and others were undergoing trials for the same crimes. The intelligence from Madrid contained in the Particular to the paper, was in a state continued excitement.

The intelligence from Madrid contained in the Particular to the favor the cases of the apprentices. Several of them had within a day or two, been arrested for murder, and the expected intervention in Spain, will still further guarantee the governor, the Marquis of Sigo, for attempting to favor the case of the apprentices. Several of the trial thread the sufficient.

The intelligence from Madrid contained in the Particular to the case of the paper with the market is not mentioned, but the demands, the demands of the expected intervention in Spain, will still further guarantee the payment of our treaty.

The cholera has broken out at Mogadore. Up to the 17th April, none but the Moors and Jews had been attacked. The European crews had escaped, and others were undergoing tria [U. S. Phil. Gazette.

Domestic.

diate payment. These supplies were furnished under the Quadruple treaty. There is nothing further on the subject of intervention in the adhisirs of Spain.

[Daily Advertiser.

Latest from Erance.—The New York Commercial Advertiser, and Journal of Commerce, give us extracts from Paris papers to June 5.

The Committee on the American Treaty in the Chamber of Peers, made their report on the 4th. After some remarks by M. Barante, the further discussion of the subject was postponed to the 11tls, in spite of the efforts of M. Dubouchage, who wished it put off till the 15th. We see nothing, the Journal of Commerce remarks, in the tone of M. Barante's remarks, which varied the aspect of the questions. In Spain, Elisondo and Urdache has been evacuated by the Queen's troops, and the garisons of those places were on their march for Pampeluna. The Carlists had made two attacks upon Villa Franca, but had been repulsed. Two corps of the Queen's troops, one under el Pastor and the other under Gen. Vaidez, were marching against the assailants.

The people of "Indian Stream" have formerly ta-ken the liberty to not as a republic, perhaps as a pure democracy, by themselves,—not acknowledging that they belong to Canada, or to any of the United States. We believe they have gone on, from year to year, very peaceably, without the help of any state jurisdiction. The "territory" is a little bit of land, lying, as its occupants would say, between Canada, Yermont, and New Hampshire. We should like to

know whether the latter state is about to " extend its arisdiction over them," with or without their con-Hampshire and Hampden Canal.-The Northampton Courier states that on Saturday afternoon, about four o'clock, the roar of cannon, ringing of bells, and cheers of assembled citizens, announced the arrival at Northampton of the first Canal Boat

gentleman arrived in that city, in the steamboat Ban-gor, who was only fifty hours on his passage from New York, including stoppages!

Accident.—As the Trades Union Procession was assing through West street on Saturday, a boy about ix years of age was forced from the side walk by the wheels of the carriage on which the ship was carried, passed over his ancle and nearly severed his fout from his leg.

[Boston Gazette.]

his leg. [Baston Gazette.]
Another.—We learn from New-Salem in this State, a young married man, on hearing persons firing early in the morning (July 4th.) took his gun, which had been sometime previously londed, and discharged it with much zeal in honor of the day—which burst and so lacerated his arm as required amputation, which was performed by a physician, in the course of the next day. We hope this will be a caution against this foolish practice.

this foolish practice.

ELLAS HAM, First Constable.—A subscription paper, as we have before intimated, was placed in an insurance office in this town, to aid in discharging his fine. The friends of the distillery and its foreman were, however, a little disconcerted at the course of one gentleman, who subscribed a half a pint of New England Rum, as the most appropriate payment he could make. The geatlemen friendly to Ham, it is said, took this in high dudgeen, and apappointed a committee to wait on the offender, and demand satisfaction for the insult; but we do not learn that any thing serious has resulted, or that any new assault is in contemplation.

[Landmark.]

ECCLESIASTICAL.

on the 1st inst. Mr. Danigi, C. Bert, as Pa first Church in New Bedford, Introductor ev. S. Holmes, of New Bedford, Sermon i thy of Taunton; Ordaning Prayer by Rev. D chester; Charge to the Paster by Rev. T. Re

Installation, on the sile inet. Rev. Cynes W. ALLES, astor of the Trinitarian Church in Norton. Introducts rayer by Rev. Mr. Waterman, of Providence, Sermon lev. Mr. Holmes, of New Hedford; Installing Praver lev. Mr. Cobb of Taunton; Charge to the Paster by Rev. Sanaired of Heistol; Right Haud of Fellowship by Rev. Sanaired of Rayaham; Charge to the People by Rev. Sanaired of Rayaham; Charge to the People by Rev. Malthy, of Taunton; and Concluding Prayer by Rev. Powler, of Fall River.

we have not the writer's name, we do sot know wheth he was "One of the Council" or not. Once, in the cour f our editorial life, we were imposed upon by such a ne

GERMAN EVANGELICAL SOCIETY.—An interesting com-munication was received too late for insertion. It shall appear next week.

DISCUSSION ON COLONIZATION.—The proposed di cussion between Rev. Mr. Gurley and Rev. Mr. May, wi take place at Julien Hall, on Friday Evening next, at 7 1 Boslow, July 14, 1835.

o'clock.

NORFOLK ASSOCIATION.—The clergymen composing this body are respectfully notified that their next meeting will be held at Rev. B. Sanford's, East Bridgewater, on Tuesday, the 29th inst.

Dorchester, July 7, 1855.

Zw. Description of the Boston Female Anti-Slavery Society will be held on Wednesday, July 224, at the Anti-Slavery Hall, No. 46 Washington street, at quarter past three o'clock, P. M. As busing the Anti-Slavery that with the property of the Sanford State of the Sanford

A CARD.—The Subscriber gratefully acknowledges the eccipt of Ten Dollars, from Indies in Tewksbury, to contitute her a member of the Massachusetts Sabbath School

Tewksbury, May 27, 1835. Rev. Emenazer Chase, into of Westmoreland, N. H. has necepted a call to become the Pastor of the Congregational Church and Society in West Tisbury, Mass. Martha's Vine-yard, and requests that all communications may be calter be addressed to him at West Tisbury.

Marriages.

land—Mr. James B. Battour, to Miss Louisa Harrod— doba Russell, Jr. to Miss Louertis Chaudider Gardner— Fhomas Jefferson Griggs, to Miss Mary C. Puffer, Cambridgeport, Mr. Frederick W. White, of Wrent-to Mes. Catherine A. Stickney of C. Spencer, Mr. Robert M. Baldwin, of Waltham, to

loel R. Post, of New-York, to Abby M. In Providence, Joel B. Post, of New-York, to Abby M. ungliter of Win. Church, of C. In Purtland, Mr. Thomas M. Paine, of Boston, to Miss mity Morrille-Joseph Admis, Esq. (firm of Win. Deau & o. Salem) to Miss Harriet Cutter—Mr. Joseph B. Gard-r, to Miss Delia S. Cutter, both doughters of Levi Cutter, ier, to Miss Dena S. Carley, S. Metcalf, to Miss Lorana D. In Augusta, Ga. Mr. Geo. H. Metcalf, to Miss Lorana D. Cheever, of Boston.

Deaths.

In this city, Mrs. Sarah Simmons, aged 74-July 13, cearlet fever, Loyal, Jr. only son of Loyal and Mary I ovejoy, 4 years-June 26, Mary Eliza, daughter of Wil

corrier levely hay, 37 tony and 61 Loya, daughter of Wilson and Mary Huse, 8 years.

In Charlestown, Mr. Charlestown, R. Charlestown, 43.

In Charlestown, Mr. Charlestown, R. Charlestown, 43.

In Charlestown, Mr. Charlestown, and the control of t

he above. owater, of lockjaw, Mr. Franklin B. Fobes, 2

are reduced to the single one of intervention, which, under the name of co-operation, the Spanish government claims from its allies by virtue of the quadruple alliance. This very evening instructions have been given to the Spanish ambassador at Paris, to demand from the French government an auxiliary corps. Nobody here doubts that the latter government will answer this demand affirmatively.

American Claims.—The Paris papers give a summary of the remarks of M. de Barante, in the Chamber of Peers, in behalf of the Committee, which the project of the law for the execution of the American treaty. He began by remarking upon the fall discussion which the subject had undergone in various ways, within the last four years, and upon the obligation of the House notwithstanding, to give it a fall investigation.

The Reporter then considered how the interests of

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t the second Edudough Edition.
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beginners. The many parts the englary of young beginners. COLERINGE'S POETICAL WORKS he there vols A new and beautiful ciliton just published, SPECIMENS of the Table Talk of the Late Samuel Taylor Coleridge. In two volumes. July 17.

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REMEDY for Wandering Thoughts in the Worship of God. By the Rev. Richard Steele, M. A. "How eaist thou say I live thee, when thy heart is not with met" Judges Xxx, 15,—"With my whole fiear is the with met blee, O let me not wander," "Pestan cxxx, 10.

SOCIAL MORALITY; or the proper and improper use of the Tongou; being a testure delivered before the Lowell Moral Lyceum. By Enoch W. Freeman, A. M. Pastor of the first Bantist Church in Lowell.

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HEALTH AND MORALS.

THE MORAL REFORMER, and TEACHER ON THE HEMAN CONSTICTION, has now reached its 7th number,
and, so far as it has been examined, it has received the uniform approbation of many distinguished Physicians and
Clergymen; and has also been favorably noticed by the
most respectable Religious, Literary and other Periodicals

County, work is edited by Dr. Wm. A. Alcott, Author of the ng Mau's Guide, 'Acc. lesign is intended to prevent vice and immorality, and te health of body and mind, and sound morals, by the

I have examined the Moral Reform a fair specimen of liar taken.

It cought to be grateful ton.

It cought to be grateful ton.

It cought to be grateful ton.

From Rev. B.m. Hague, Boston.

From Rev. B.m. Hague, Boston.

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which deserves

From Rev., P.m. trugor, toward.

Having examined the first number of the "Moral Reformer," I cannot but feel that it is a work which deserves a cordial welcome from the whole community. The design, form, size, style and spirit of the "Reformer," are such, I think, as to commend it to general patronage, and especially to the attention of that class of the young, who have conceived the noble purpose of clausting themselves for the areat business of life.

the great business of life.

From Rev. L. F. Clark, Principal of Castleten Sem'y. Vt.
I heartily welcome the 'Reformer' to my table. It is
just what we have long wanted. I shall advise every one
of the scholars to take it. I hearrily between the body waited. I shall advise every one of my schelars to take it.

There are three leading principles in your plan which should meet the approbation of every Christian community, viz. the principle of Persention- the union of Physical, Intellectual and Moral culture, and the bearing which the work is intended to have on the rising generation. For these I cheerfully recommend it.

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Among the number of a large number of highly respects.

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NATED at the S. S. Depository, No. 25 Cornhill, A Lad about 15 years of age—ane that is active and intelligent, and can write a good hand. One whose parents live in the city would be preferred. Good reference is required.

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11. July 3.

NEW BOOKS,

der of it, take advice, speak you ondon Edition.

LECTURES TO CHILDREN, on

POETRY.

I DREAM OF ALL THINGS FREE.

BY MRS. HEMANS. I dream of all things free! Of a gallant, gallant bark,

That sweeps through the storm at sea Like an arrow to its mark ! Of a stag that o'er the hills Goes bounding in his glee

Of a thousand flashing rills --Of all things glad and free. I dream of some proud bird, A bright-eyed mountain king in my visions I have heard The rustling of his wing. 1 follow some wild river,

On whose breast no sail may be Dark woods around it shiver-I dream of all things free ! Of a happy forest child, With the fawns and flowers at play

Of an Indian midet the wild, With stars to guide his way Of a chief his warriors leading Of an archer's greenwood tree by heart in chains is bleeding, And I dream of all things free

Miscellany.

For the Boston Recorder. THE WINE QUESTION.

THE WINE QUESTION.

Mr. Tract,—In an editorial article on wine-drinking in your paper of the 8th ult. I find the following paragraph. "Indeed if we had real wine—the pure juice of the grape, instead of the vile compounds that go under that name, we do not see how any one who has signed the ordinary pledge, with a sound and healthy couscience, could use it "except as a medicine." Its use seems to us to be the fruit of a disposition to go as far towards a violation of the pledge, as the letter of the pledge will permit; and that fear of the disgrace of a point-blank lie, and not a conscientious regard for the piraand that fear of the disgrace of a point-blank lie, and not a conscientious regard for the prin-ciple which he professed to embrace, is what derivative Otivatory, translated in Matthew a ciple which he professed to embrace, is what keeps such an one from drinking rum and brandeys. We do not understand such folks. We wish they would explain themselves."

Now, Mr. Editor, as I am one of the class alluded to in the above paragraph, and as it is a flavorite maxim with you, and unquestionably a correct one, that the truth, he it on which side

Now, Mr. Editor, as I am one of the class alluded to in the above paragraph, and as it is a favorite maxin with you, and unquestionably a correct one, that the truth, he it on which side it may, can do no harm, I trust you will afford me an opportunity to "explain myself" through the columns of your paper, in the hope that you may thereby better "understand me."

I am, and have been for the last five years, a member of a temperance society pledged in the "ordinary" way, that is, to drink no distilled spirits except as a medicine; but I do not consider myself bound, either by the letter or the sider myself bound. There may be some persons with whose constitutions it does not agree, and in such cases it is manifestly inexpedient. The same may be said of the practice is some persons with whose constitutions it does not agree, and in such cases it is manifestly inexpedient.

expedient. The same may be said of the practice of eating animal food. There may be other cases in which, for different reasons, it may be inexpedient. But, as a general rule, it appears to me that it is as expedient that pure wine,—if we can afford it,—should form a part of our daily beverage, as that animal food should form a part of our daily diet. It does form a part of the daily beverage in France. It is as common on the tables of the peasantry there, as cider is, or rather was ten years ago, in New England. Yet Frenchmen are temperate to a proverh, your Paris Correspondent to the contrary, notwithstanding; for however true, in former days, might have been the proverh, "Paris is France, and France is Paris," it no longer holds good. Your Correspondent's remark, therefore,—which by the way, refers rather to eating than drinking, must be confined to Paris. The French people generally, like those of all other wine spirit of the pledge, to abstain from pure wine or other fermented liquors.

There is an essential difference in the nature of fermented and distilled liquors. The latter are poisonous, the former are not. True, we may obtain a poison from them, by distillation, and so we may from grain or potatoes, and the same reasoning that would prove the one poisonous, would prove the other to be so likewise.

But it is said, there is alcohol in pure wine. I admit it. So there is muriatic acid in common table salt.

But the alcohol in the one case, and the acid in the other, are neutralized by chemi-

table sait. But the alcohol in the one case, and the acid in the other, are neutralized by chemical combination. It is said, too, that pure wine will intoxicate. True; but the intoxication it causes is not the same with that produced by distilled spirits; it does not poison the system. This distinction seems to be entirely overlooked by those who oppose the drinking of fermented liquors. It is, however, to my mind an important distinction, and it furnishes one of the grounds on which I rest the defence of the prac-

I oppose the drinking of distilled spirit, because, from its very nature, there is no such thing as a temperate use of it. Though taken in ever so small a quantity, it always proves detrimental. Even as a medicine it is injurious to the system, and is, or ought to be, taken only to remove something more injurious, just as, in to remove something more injurious, just as, in other cases, we swallow one poison, to expel another and more virulent one. But is this the the case with fermented liquors? Are they poisonous in their nature? Far from it. On the contrary, most of them are extremely beneficial.

Pure wine is, certainly in many creatively in Pure wine is, certainly in many, probably in most cases, congenial to the human system, when in a healthy condition. But it is said, wine stimulates the system. So does every thing else taken into it,—the food we cat as well as the liquid we drink,—nay, even pure water. The truth is, life,—at least animal life,—is a forced state kent un by constant events of time. forced state, kept up by constant supply of stimulus from without, either physical or mental. Remove all stimulus, and life ceases of course. But it is said further, the stimulus produced by wine is followed by languor, and general prostration. I deny that it is followed by the same kind of prostration as that produced by distilled spirits. That it is followed by prostration of a certain kind, and to a certain extent, I admit. The same is true of the stimulus produced by the simplest and most innocent foud. In both kind of prostration as that produced by distilled spirits. That it is followed by prostration of a certain kind, and to a certain extent, I admit. The same is true of the stimulus produced by the simplest and most innocent foud. In both these latter cases, the prostration is the same in kind, though differing often in degree; in the former, it differs not only in degree, but also in kind. This is an important distinction, and were it kept stendily in view, it would save much of the loose declamation which makes up so large a part of the temperance publications of the present day.

an immoderate length, I wish to mention two serious hindrances, as it seems to me, to the temperance cause. The first is, a desire on the part of many to carry things to extremes, and a disposition, but too prevalent, to denounce those who will not go all lengths with them in the promotion of their "new measures." The other is, the practice, now very common among certain temperance men par-excellence, of perverting certain passages of Scripture to support their peculiar views. I will mention but two passages. One is in Ephesians 5: 18, "Be not-drunk with wine, wherein is excess," which a distinguished temperance agent,—the apostle of temperance, so he has been called,—in a public discourse, some five years ago, maintainrected to "give strong drink to him that is ready to perish, and wine unto those that he of heavy hearts." It is well known that many individuals, even among the most exemplary Christians, are subject to occasional fits of mental depression, arising solely from physical causes, and which require for their removal the application of physical remedies, among which, that of wine is most frequently employed, and the use of it in such cases is here spoken of by the inspired writer in terms of commendation. Isaiah 25: 8; "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a of physical remedies, among which, that of wine is most frequently employed, and the use of it is nucleoses is here spoken of by the inspired its nucleoses is here spoken of by the inspired its nucleoses is here spoken of by the inspired its nucleoses is here spoken of by the inspired its nucleoses is here spoken of the things, of commendation. Isain 25: \$\frac{1}{2}\$; \$\frac{1}{1}\$ in such resease is here spoken of the temperature of the spoken of the spoken

in wine ready formed. I think the writer will would not the use of it shock all our accustomed conceptions of the character of the Saviour? I might add, would it not be inconsistent with our idea of a Saviour? And yet, with the single exception of the epithet "new," the figure would have been perfectly appropriate, on the supposition that wine and brandy are so far of the same nature that neither can be taken temperately; that there is excess in their very use. Again, in John 2: 1-11, we have an account of our Saviour's first miracle,—that of turning water into wine, and that too, to be used, not as medicine, but as an article of luxury at a festive he should succeed, it is manifest that he will prove our Saviour to have countenant practice of using as a beverage (See Joh practice of using as a beverage (See John 2: 1-11) that which poisons the human system.

not the figure lose all its fitness? Nav. more;

water into wine, and that too, to be used, not as medicine, but as an article of luxury at a festive entertainment. Now suppose brandy had been used at weddings in those days instead of wine, would our Saviour have changed water into brandy? Can you, Mr. Editor, for a moment, imagine it? I cannot. One more passage of Scripture and I have done with this part of the argument. It is found in 1 Timothy 7: 23, and is from the plea of one "not a whit behind the chieftest apostles" in temperance, as well as in every thing else,—one who "kept under his body, and brought it into subjection," and who

every thing else,—one who "kept under his body, and brought it into subjection," and who doubtless "had the mind of Christ" when he penned the passage. "Drink no longer water," says he, addressing himself to a Christian minister, one who, of all others, should be strictly expuerite. "Drink no longer water, "the langer water hat use n

ister, one who, of all others, should be stretch temperate, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." I know it has become fash-ionable of late to emphasize the word little, rather than often, and to interpret the whole passage of the use of wine as a medicine; but this inter-

of the use of wine as a medicine; but this interpretation seems to me not to accord with the former part of the verse. "Drink no longer water," "Mykeri võnditel." The force of the passage is not preserved in our translation. The word is compounded of the noun and verb, and, like all other Greek words compounded in a similar manner, has reference to habitual practice. For example, I alaxivoquesto, to live on milk: Anna one, a bread-cater:

to live on milk; Αυτοφαγός, a bread-eater; Οινοποτεω, to drink wine habitually, and its derivative Οινοποτης, translated in Matthew a

eth." Now if I really thought that my continuing in the practice would be productive of greater injury than benefit to my fellow-men, I would give it up at once. But I do not think so. Neither do I think that I offend the consciences of my brethren. On the contrary, so far as my observation has extended, and I have conversed with a great many of different denominations on the subject,—there appears to be more will than conscience in the case. I do not wish to be uncharitable, but the truth is, there is a large class at the present day, even among

is a large class at the present day, even among professing Christians, who seem determined to find fault. "We have piped unto you and ye have not danced, we have mourned to you, and ye have not lamented," is their language. "John the Baptist came neither eating bread

EFFECTS OF LIGHTNING.

Our readers will be interested in the following account of a scientific examination of the several buildings in this vicinity, injured by lightning, during the storm of the 13th ult. It is from the pen of a practical electrician, well known in this community, who has been eminently successful in his researches, and who seems at length to have perfected the application of metalic rods to the protection of dwellings from damage by lightning. It is certainly very remarkable, as mentioned below, that of four buildings struck, three should have been furnished with the round rod so common in most parts of the country. [Traveller.

four buildings struck, three should have been furnished with the round rod so common in most parts of the country. [Traveller. Sir,—By request of a number of scientific gentlemen, I proceeded incompany with one of them to examine the buildings struck by lightning in this vicinity, on the afternoon of Saturday, June 18th. The first was the dwelling house of Professor Palfrey, at Cambridge. The Professor politely accompanied us, and gave all the information required. This building had a round lightening-rod, with points at the top, but blunt in the ground. It was affixed to the back part of the building. In this examination, I was satisfied that the discharge of lightning was horizontal, from one cloud to another, taking the earth in its course. Passing over the points of the rod, it was attracted by them, passed down the rod to the upper part of the lower story; here it left, and struck into the building, passing through various parts and rooms by the bell wires, which were melted and otherwise destroyed. It left the house by the front door. In one remarkable instance, the lightning passed by the fixed of a doce one a bell wire which its of a doce one a bell wire which its of a doce one a bell wire which its of a doce one a bell wire which its destroyed. the stroyed. It left the house by the roll door, in one remarkable instance, the lightning passed by the side of a door on a bell wire, which it melted, spreading the oxide of the wire on the plastering in its passage.

From this building we proceeded to Brighton,

From this building we proceeded to Brighton, and examined the meetinghouse of the Rev. Mr. Austin. Here I was again satisfied that the discharge of lightning was horizontal; being received on the points of the round rod, it passed down the rod to the side of the building opposite the stove funnel, when it struck into the building, taking the stove funnel in its course, and passed down on one of the supporting pillars of the gallery, and off to the ground on one of the beams that supported the floor.

Some days after, I visited the meetinghouse near the bridge in Braintree, which was struck by lightning during the same storm. This house had also a round rod, pointed at the top and blunt in the ground. Such rods afford but an imperfect protection. In this instance, the earth about the conductor was considerably disturbed. About ten feet from the ground, near the rod, there was a perforation in the side of the stilling the same storm in the side.

disturbed. About ten feet from the ground, near the rod, there was a perforation in the side of the building, where the lightning entered and passed under the stairway that leads to the gallery, and through the partition to an iron brace that supported the stove funnel. It then appears to have passed on the funnel to another brace, to have passed on the tunnet to another trace, that was secured to one of the pillars, on which it descended, shattering it to pieces. The pillar opposite was also a little damaged; and other trifling injuries appeared about the building.

I have also examined a dwelling house at

I have also examined a dwelling house at Brookline, that was considerably damaged by lightning at the same time. This house had no conductor. The lightning struck a large tree in front of it, which it evidently left and descended on the building.

During this thunder storm, we have three in the conductor of the way of the conductor of the condu

During this thunder storm, we have three instances out of four, where houses having round conductors were struck by lightning, and where, it is evident, the rods afforded but little or no protection. The cause to me is very plain. In the first place, the number of rods is not sufficient.—Secondly, they do not present in all directions a sufficient attracting power; and thirdly, they are in most cases put upon buildings by persons who are not familiar with the science of Electricity and the operations of lightning; and who of course are liable to leave them faulty in many very essential particulars.

During thunder storms, there are three different discharges of lightning—from the earth to people generally, like those of all other wine countries, are a temperate people; and it is my firm conviction that the surest and most effectu-al way to promote temperance among us would be to encourage the general cultivation of the vine and the manufacture of pure wine, to be vine and the manufacture of pure wine, to be used as a daily beverage.

But there is another view of the subject. I am told that by continuing in this practice I wound the consciences of my weaker brethren, and I am reminded of the declaration of the Apostle, "If meat make my brother to effend, I will eat no more meat while the world standeth." Now if I really thought that my continues in the unarties would be productive of

During thunder storms, there are three different discharges of lightning—from the earth to the clouds—from the clouds to the earth,—and through the atmosphere from one cloud to another. These latter discharges are more frequent than any other, and often take the earth in their course, and were by the Philosophers of the last century called, rehounding strokes of lightning. To meet these various discharges of lightning, we must have conductors armed at all parts—that is, they should present in all directions, an attracting influence, by which the through the atmosphere from one cloud to another. These latter discharges are more frequent than any other, and often take the earth in their course, and were by the Philosophers of the last century called, relounding strokes of the last century called, relounding strokes of the last century called, relounding strokes of lightning. To meet these various discharges of lightning, we must have conductors armed all parts—that is, they should present in all directions, an attracting influence, by which the electric fluid may be discharged gradually an element with expansion of electric fluid may be discharged gradually and silently, without an explosion. The explosion prevented, all harm is prevented. This attraction will be given to young gentlemen the number of points and sharp and rough corners, the greater the protecting power. Conductors should not only be armed with the gradual parts—that is, they should be pointed in the ground, but they should be paided under the conditions of the conditions of the following recent substances to conduct it. Let such the or particularly informed the prevented of the pointed in the ground, but they should be pointed in the ground, but they should be paided in conditions of the following recent substances to conduct it. Let such the or particularly informed the particular in a pain of the building. This requires the judgment of a person acquainted with the operations of lightning, and the nature of different substances to conduct it. Let such a form of the particular in the condition of the lating and the particular in a pain special condition of the lating and the particular in a pain of the pa

implest and most innocent room.

Inter cases, the prostration is the same in the same interesting the post on the same interesting to the same inte tion of an experienced electrician, and we shall no more hear of lightning's leaving the rod and striking into the building.

Certain triding things have been considered necessary for lightning conductors; such as silvering the points—pieces of glass to prevent the lightning from entering the building—and surrounding from entering the building—and surrounding the lower extremity of the rod with

Cairo and Alexandria. A report prevailed at Leghorn that Mehemet Ali was again ill, and Leghorn that Mehemet Ali was again ill, and had been given over by his physicians. It has been said be had fullen a victim to the pestilence but the report did not rest upon any good au-thority.

Bernuda.—In Bernuda, it will be recollected, the Colonial Legislature have, as in some other Colonies, gone beyond the Abolition Act of the British Parliament, and dispensed with the ap-British Parliament, and dispensed with the appearance plan, making the slaves immediately and unconditionally free. The negroes are in all respects, or almost all, placed on the same footing with the whites. They are allowed to vote, and are eligible to office, though the pecuvote, and are eligible to office, though the pecuniary qualifications are somewhat advanced on their account, so that those possessed of small property or none at all, whether white or black, are in a great measure excluded from political importance. A gentleman from Bermuda whom we have seen, states that most of the negroes have left their former masters: that work goes on as before, without disturbance or difficulty.

The chief change, so far, he says, is, that labor is cheaper than under the slave system, the earnings of the laborers being less than the supplies formerly furnished by the masters. A man

earnings of the laborers being less than the supplies formerly furnished by the masters. A man works for his board and twenty-five cents a day, and many of them for twenty-five cents a week.

[Nat. Gaz.]

Eastern Liberality and Western Colleges.—
We perceive that the good people of Massachusetts, and perhaps of other Atlantic states, are beginning to complain that they are called upon to found and endow so many Colleges in the west. They appear perfectly willing—they have proved themsefves willing, to furnish the sum for a moderate number; but when we begin to plant them so thick that they stand within thirty or forty miles of one another, especially in a population so sparse as ours, they insist in a population so sparse as ours, they insist that we must furnish the funds ourselves. An article to this effect has appeared in the Boston Recorder. We think there is some force in the complaint, at least where it is the same denomination that is multiplying these institutions. The writer referred to give Obio as a design complaint, at least where it is the same denomination that is multiplying these institutions. The writer referred to, cites Ohio as a glaring instance. He says, we have some twelve or fourteen colleges. To illustrate the height to which the evil has already grown, he traces a cordon of collegiate institutions through the centre of the State, from the Ohio River to the Lake. There is Marietta, on the hanks of the River, and in the adjoining county, the Ohio University. Then in Licking county there is Granville, and some twenty miles north Kenyon, is the Oberlin, and in the adjoining county, Hudson! This he gives as a specimen. He might have mentioned perhaps two more, as yet however only in the bud.

While we believe charitable funds may be better employed than in establishing new Colleges in Ohio, we believe much remains to be done, and aught still to be done, for a part at least, of those

Ohio, we believe much remains to be done, and ought still to be done, for a part at least, of those already in existence, and that the cause of education generally needs much encouragement and patronage. In the other western states also there is a field in which money and labor are much needed in the cause of education in every way—in establishing and completing seminaries of learning from the College to the Common School. In this we hope the Eastern friends of the West will never be weary of well-doing. of the West will never be weary of well-doing, [Gambier Observer.

President Fisk.—A correspondent of the Christian Mirror gives us the following, as part of a speech made before the A. B. S. at its late anniversary in New York. It is the true sentiment, and worthy of the learned and pious author.

ther.
President Fisk, of the Wesleyna Universi ty at Middleton (Conn.) in his truly eloquent address before the Bible Society, declared his address before the Bible Society, declared his conviction that such a thing as a Sectarian Bible Society ought never to be heard of; and while we were yet wondering to know how this opinion could be consistently held by one who holds so prominent a station in that church, he added, "I belong to the only sect in this country which has a denominational Bible Society; but, Sir, I always opposed it, I always voted against it, I never have, nor never will give my sanction to such a measure," or to that effect.

of the Burning atmosphere.

MORAL EDUCATION. This is the PECULIAN OBJECT

of this school—to educate boys, not as they were physical-

pure and exhilirating atmosphere.

MORAL EDUCATION. This is the PECULIN OBJECT of this school—to educate boys, not as they were physically, but morally men-men in infancy; and to learn them to act now on those same principles which they must or ought to act on in future life; to form (or if need be to reform) a moral character; to treat man as if he had a soul existing not for the mear as well as an intellect; and as if existing not for the mear as well as an intellect; and as if existing not for the mear to treat man as if he had a soul existing not for the mear to treat men between the soul of Cod; not only as if he were this, but in a the the intellect; hot to direct it; not simply to have the intellect; but to direct it; not simply to have the intellect; but to direct it; not simply to have the intellect; but to direct it; not simply to have the intellect; but to direct it; not simply to have the intellect; but to direct it; not simply to have the intellect; but to direct it; not simply to have the intellect; but to direct it; not simply for head of the heart, but to bring that heart under the convention of the soul of the heart, but in bring that heart under the direct of heart of think; to creason; to investigate; to teach; and discover for one's self, rather than to write down on the voluminous pages of the memory, the acquirements of other conventions and the heart of the corruption of the soul arise from a neglect of practical as well as those different on the file of the corruption of the soul, arise from a neglect of physical education.

STUDIES.—The regain branches of which, are Reading. speaking. Writing, Compasition, Arithmetic, Geography, Mistory, Grammar, and Moral Ps and Moral Resona in Marco, Recking and George of Pencing Prenotory, Remort of the such as a place in the response or the feeters on the mind. Most of the views in life, and a feeters, and Geology. The extra broad passes of the holy, but in theight of the such of the such as a place in the response of reflection, or Trenotory, Grammar, and Moral Ps and Lessona in Marco, Recking and Fencing.

The GOVERNMENT is moral sunsing, Book Keeping, Riding and Fencing.

The GOVERNMENT is moral sunsite, but not receive visits except by invitation, not to make visits but by particular permission. His provision of the same to the sunsition, and the school, must be while the direction of Mr. Wells, and spears of the same control of the sunsition, and the sunsition of the compassion, appears of the school of the compiler and author. We have been applyed to the compiler and author. We have been applyed to the compiler and author. We have been applyed to the compiler and author. We have been applyed to the compiler and author. We have been applyed to the compiler and author. We have a sunsition of the sunsition of the sunsition, and possible of the sunsition of t

New Hampshire Medical Institution. HE Annual Lectures at this Institution will comm on Thursday, August 6th, 1835, and continue four

weeks.
Indomy, Surgery, and Obstatics, by R. D. Mussey, M. D.
Phoory and Practice of Physic, Materia Medica and Physic ology, by DASHE, OLIVER, M. D.
Phemistry, Pharmacy, and Natural Philosophy, by BENIA-NIN HELE, A. M.
deficial Jurisprudence, by the several professors. Fees for MIN HALE, A. M., dedical Jurisprudence, by the several professors. Fees for the Course, \$50. Matriculation, \$2. Dartmouth College, Hanover, N. H. June 26, 1835. Sw.

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on Thurnday, July 16th, and continue eleven weeks.
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Latin, and French, \$1,90 such additional. Shered MustLatin, and French, \$1,90 such additional. Shered Mustis taught without extra charge,
\$10,00. Use of Pinno \$2,00. A deduction of \$1,00 from
the tuition in the common braidenes, is made for scholars
under ten.

Andover, June 26, 1135.

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NEW BOOKS.

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How caust thou say I love thee, when thy heart is not with me!"—Judges, xiv. 15.

With my whole heart have I sought thee, O let me not eander "— Psalm exis. 10 THE INFLUENCE OF MOTHERS on the character, selfare and destiny of Individuals, Families and Communi-ies, illustrated in a series of Anecdotes; with a prelimi-ary essay on the same subject. By Charles A. Goodrich. A. BOOK POR THE SUNDAY SCHOOL TEACHER. And they that he wise shall shine as the brightness of the And they that he wise shall shine as the brightness of the irmament; and they that turn many to righteousness, a he stars forever and ever."

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N.Y. "Consider of it, take havice, and speak your minuted Jud. xxi. 30.

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From the Portland Christian Mirror,
The author of this work modestly professes to

permission.

The good standing, a boy may visit his friends in the city which is good standing, a boy may visit his friends in the city which is good standing, a boy may visit his friends in the city of the good standing, a boy may visit his friends in the city of the good standing, a content of the city and the profile of the city and the profile of the city are dispersed with a convenient form, the first of the city are convenient form a pattern, by Mr. John Wilson, Count strik made from a pattern, by Mr. John Wilson, Count strik made from a pattern, by Mr. John Kontham, and the strike for the cities garments.

On the quarterly bile, returns will be made on the following subjects.

Disposition, Principles, Bludy, Principles of the city are dispensed with, and quarterly visits out of the city, arranged to sait works and dividuals.

Bester, June 28, 4855.

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RELIG FREE CI utes of an Ecclesiastic Ritchie Hall, Boston,

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1835; communicated THE MOUNT VERNON READER A COURSE of Reading Less, ence to their moral influence of the young. Designed for many rder.

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Dr. Wayland's Moral Science

METHODIST BOOKS. CLARKE'S COMMENTARY,
Watson's Exposition

COMPREHENSIVE COMMENTA

Philosophical and School Appare

e those contained in being understood th theing understood the traffic in ardent spirit free Masons; and who are concerned it, shall be excluded from by, and the Pulpit."

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T. GILBERT & CO. At No. 402 Washington str CONTINUE to manning

BOOTS AND SHOES TOSIAH E. HAYDEN LO

REMOVAL DANIEL COLBY would to has removed from Main Broad street, where he will sail, and also receive Goods. Sail sonable terms, he baving sever

Moses PRENCH, Jan

BOSTON RECORDER. TERMS .- Three Dollars and Fifty Cents in add

NATHANIEL WILLIS, P.

n of duty, Mr. Fairchild was uncil adjour URSDAY, JULY 16.-C

lation to retire front he felt himself